

Christian Orient



December
1986

EDITORIAL

ORIENTAL CATHOLIC CHURCHES IN NORTH AMERICA - *John Madey*

THE ERECTION OF THE EPARCHY OF TELlichERRY
AND THE MISSIONARY PREDICAMENT OF
THE SYRO-MALABAR CHURCH - *George Kudilil*

MAR ISAAC OF NINIVEH AND HIS RELEVANCE NOWADAYS
- *Father Gabriel Bunge*

BOOK REVIEWS

NEWS

CHRISTIAN ORIENT

AN INDIAN JOURNAL OF EASTERN CHURCHES FOR CREATIVE
THEOLOGICAL THINKING

Published by

Christian Orient Trust

With the Collaboration of the *editors* Dr. Xavier Koodapuzha,
Dr. Jacob Vellian, Dr. Varghese Pathikulangara, Dr. Geevarghese Chediath,
Dr. Wilson Ukken, Dr. Thomas Vellilamthadam and Fr. Zacharias Elipulikatt

MANAGING EDITOR

Dr. Thomas Mannooramparampil

SECTION EDITOR

Dr. Geevarghese Chediath

ECUMENISM

CONTENTS

Editorial	153
Oriental Catholic Churches in North America — <i>John Madey</i>	156
The Erection of the Eparchy of Tellicherry and the Missionary Predicament of the Syro-Malabar Church — <i>George Kudilil</i>	181
Mar Isaac of Niniveh and his Relevance Nowadays — <i>Father Gabriel Bunge</i>	193
Book Reviews	196
News	198

December

Vol. VII

No. 4

Copyright : Christian Orient Trust, Kottayam 1986.

Manuscripts and Book Reviews are to be sent to the **Managing Editor, Christian Orient Trust**, P. B. 1. Vadavathoor, Kottayam - 686 010. Kerala, India.

Annual Subscription: Indian : Rs. 20/- Foreign : \$ 15/- by air mail,
\$ 10/- by sea mail.

EDITORIAL

Ecumenical Scandal

This year the Church of the Thomas Christians celebrates the 250th birth anniversary of Paremmakkal Thoman Kathanar (priest) and the 200th death anniversary of Mar Joseph Cariattil, Metropolitan of Cranganore, two illustrious sons of the Malabar Church. Both of them, with the support of the Thomas Christians of both groups-Pazhayakuttukar and Puthenkuttukar-made a historical journey to Europe—to Lisbon and Rome—to unite the two divided groups of the Thomas Christians in India.

The overzealous and misguided Western missionaries tried to latinize and Romanize this ancient Apostolic Church in India. In spite of the oppositions of the Apostolic Church, the Western missionaries initiated a process of latinization and de-ecclesialisation as a result the one undivided Church was split into two groups and eventually several groups; so we have at present the Syro-Malabar Church (an entirely new name given to an Apostolic Church), the Syro-Malankara Church, —(both being Catholic) the Syrian Orthodox Church, the Syrian Jacobite Church, —(both following the Antiochian tradition) — the Mar Thoma Syrian Church, a section of the CSI; the Thozhiyoor Independent Syrian Church, the Church of the East or the Surayis of Trichur. From the time of the first split in 1653, the Thomas Christians were trying their level best to reunite the two factions but the Western missionaries were constantly and systematically hindering all their attempts for reunion. Ample evidences of this are seen in the *Varthamāna ppusthakam* written by Paremmakkal. When Dr. Cariattil saw that the foreign missionaries would be against any ecumenism, he took the initiative to go to Rome and present the petition of Mar Thoma VI (= Mar Dionysius I) of the Jacobite Church to the authorities.

The missionaries thought that if the two groups were united, then the Thomas Christians would have their own Indian bishops and the Westerners could not be their bishops and that they would have no more jurisdiction over the Thomas Christians. The Westerners wanted to remain in India permanently because of political motives. Making use of their influence in Rome, they hindered every attempt for reunion and every step to get native bishops.

It is in this context that Mar Cariattil went to Lisbon and Rome. In Rome he was treated very harshly. In the cold night he was sent out from the Propaganda College, his own Alma Mater. With great difficulty Cariattil visited Pope Pius VI and submitted the petition of Mar Thoma VI to accept him into the Catholic fold. In his speech Cariattil told the Pope:

“Holy Father, I resolved to make this very dangerous journey a second time because the cause of this union has been several times obstructed by

the work of those who by all means seek their own gain without minding the things of Jesus Christ and of the Holy Church. I have been moved also by the earnest request of the said Mar Thomas and of the chief men of the Catholic community of the Church (*Varthamanappusthakam*, p. 143).

But those Roman officials did not believe Cariattil and the Holy Father did not mete out justice to the Christian community in Malabar. Paremmakkal writes:

"With very great difficulty we came here (Rome) and stayed for five months and a half. You have not believed what we told each and every one of you. If you believe us you will not be culpable before God and men. It is true that we are two poor priests. What we have said, we have said not in our own name, but in the name of the 72 (parishes) churches of Malabar..." (*Varthamanappusthakam*, p. 165).

With empty hands they went from Rome to Lisbon in 1780, and the Queen of Portugal was kind and considerate to them. So Cariattil was appointed Archbishop and was consecrated Archbishop of Cranganore in 1783 under Padroado after the see was left vacant for three years. And now Cariattil was given by Rome the necessary faculties to receive Mar Thoma VI to the Catholic Communion.

But the enemies of the Mar Thoma Christians joined together to do everything they could so that they would not come back to Malabar (*Varthamanappusthakam* 242f). After the consecration Cariattil was detained for two more years in Lisbon. Finally he was allowed to return to Malabar via Goa. He recaved Goa where he 'died'. Thus the earnest desires of Mar Thoma for reunion and the hard labours of Cariattil ended without fruit.

Had the missionaries and their superiors shown some kindness and generosity towards the Mar Thoma Nazranes, today's divisions would not have existed! If they had shown some evangelical spirit, all Christians would have been one body and the history of Christianity in India entirely different. But for the colonial rulers political interests were more important than evangelical values. So the missionaries followed a "divide and rule" policy. They took away this apostolic Church's natural and God-given rights of jurisdiction. They stole away the apostolic heritage. We are still suffering today from the unchristian and uncharitable attitude of the missionaries. If responsible people do not do what they should at the proper time, the consequences will be catastrophic.

But one is amazed to see that history is repeating itself. History is full of contradictions. In those days the missionaries were oppressing this Church. Now the same thing is being done by the Latin hierarchy in India, who follow a neo-colonial policy. They are trying to use every means to oppress this Oriental Catholic Church.

Against the explicit teaching of Vat. II and of the recent Popes regarding pastoral care of the emigrants and the right for missionary activities, the Latins in India are totally opposed to the Oriental Apostolic Church in India. The latinized Oriental Catholics support them.

Vast territories in India are kept under the Latin bishops for years with no apostolic and missionary activity. They affirm that "India is a Latin territory" and it is their right to preach the gospel and they will not permit the indigenous Apostolic Indian Church to preach the gospel in these regions.

It is unchristian, and contrary to the very gospel of Jesus Christ. The Latin hierarchy has taken the position of the colonial agents: they have sent in the past years five anti-Oriental memoranda to the Pope. The Orientals in India too expressed their point of view. But just as under the colonial hegemony, even today the voice of the Latins is well received in the high ecclesiastical circles. In order to be optimistic, we must hope against hope!

The Orientals have been given a few areas in India. One is reminded of the "black states" inside the union of South Africa, allotted to the blacks. It is *ecclesiastical apartheid*. We require a liberation here. The preaching of "liberation theology" in India is to cover up this ecclesiastical *neo-colonialism*, and to turn the attention to non-existing problems. The talk of "Indianization" by some and the "One Rite Movement" by others also is a well-planned scheme to divert the attention of the Thomas Christians from the real problems.

In recent times many episcopal Sees of the Thomas Christians were kept vacant for long periods. The See of Tiruvalla was kept vacant for more than a year. The same happened in Ernakulam, Changanacherry and now in Kanjirapally. The non-Catholic Thomas Christians are critically observing all these. Those who were faithful to the See of Peter in Rome, in spite of extreme hardships, are denied several of the basic ecclesial rights. The Catholic Thomas Christians do not have a head and a synod to govern according to the nature of the Oriental Churches. The Catholic Thomas Christians have lost much of the ecclesial sense, while the non-Catholic Thomas Christians are fully, conscious of their ecclesial identity. The latter, in their synods, nominate bishops whenever it is required, while in large Catholic eparchies with more than 200 celibate priests, the eparchies are kept vacant for a long period! The non-Catholic Thomas Christians have bishops and priests throughout the world while the Catholic Thomas Christians are restricted to reserved pockets and prohibited to do evangelical work as a Church. The Latins in India are kind towards the non-Catholic Thomas Christians, while they are harsh and very unkind towards the Catholic Thomas Christians.

In the Catholic communion, the Oriental Catholic Churches are considered by the Latin Church as an unavoidable evil, a threat to their colonial monopoly of ecclesiastical jurisdiction. On the other hand, there is much talk of ecumenism and openness. This anti-Oriental stand has made an ecumenical scandal in India. In the synod of bishops of 1985 the problem was raised and world Catholic and non-Catholic leaders came to know about the unjust situation existing in the Indian catholicism. Still the Latins in India are repeating the outdated colonialistic axiom, "one territory, one bishop, one jurisdiction". The protagonist of the anti-Oriental position in India is promoted and protected by Rome!

It seems that two thousand years could not teach the Latins to be Catholic. The Latins do not want to accept the continued existence of the Apostolic Church in India. The non-Catholic Orientals in India are closely observing this antiecumenical and unjust stand of the Latin hierarchy in India. It is a fallacy to think that one can bring about real ecumenism in India when the non-Catholics see a wounded and bleeding Catholic Church. It is therefore imperative to mete out justice which is the only cry of the Oriental Catholic Churches in India and remove this ecumenical scandal!

Oriental Catholic Churches in North America

Development and present state

During the last decades, the Catholic world has been informed by the Vatican daily *L' Osservatore Romano* or by the press service of the Congregation for the Oriental Churches *Servizio Informazioni per le Chiese Orientali* (S. I. C. O.) of the establishment of ecclesiastical provinces, eparchies or apostolic exarchates for the faithful of the Oriental Catholic Churches of different traditions in North America and other parts of the world. We content ourselves to describe here the development of the Oriental Catholic Churches in North America, because, on this continent more than anywhere else, the Christian East has found and is still finding a second homestead.

This development makes evident that the designation *Eastern Churches* or *Oriental Churches* is rendering, less and less, a geographical description of these Churches, but rather the non-Roman origin of numerous apostolic Churches which have originated and developed in the Orient having their own theological, liturgical, spiritual and disciplinary traditions. The existence of these Churches in countries and regions which, in the past, were exclusively marked by the Western form of the Catholic Church, should, therefore, make more and more conscious that *Catholic Church* is by far more than *Roman Catholic Church*. This is why the Second Vatican Council emphatically says:

The holy Catholic Church which is the Mystical Body of Christ is made up of the faithful who are

organically united in the Holy Spirit by the same faith, the same sacraments and the same government. They combine into different groups which are held together by their hierarchy, and so form particular Churches or rites. Between those Churches there is such a wonderful bond of union that this *variety in the Universal Church*, so far from diminishing its unity, rather serves to emphasize it.

Decree "Orientalium
Ecclesiarum" no. 2.

This variety is, indeed, an enrichment, and it opens the faithful's view also to all those Oriental Churches with which the Catholic Church has rather "an almost perfect unity" (Paul VI), but is still, in the last instance, i. e. the common celebration of the Eucharist, separated from them. Even 20 years after the closing session of Vatican II, it is appropriate to point to this variety in unity, as there is not at all with all the pastors, priests and faithful that conscience the quoted conciliar decree is likely to presuppose. Still too many western, i. e. Roman Catholic Christians, see in their Oriental Catholic brothers and sisters more or less "exceptions from the rule" and in their Churches appendices to the great, universally spread Roman Catholic Church. This, however, only makes evident the survival of a mentality which was characteristic for the time before the *First Vatican Council* and is reflected in the writings of the then Latin Patriarch of Jerusalem, Msgr. Giuseppe

Valerga. Although the spiritual change becomes manifest already with Pope Leo XIII and in our century with Pope Pius XI in a particular way, there is more than one proof for the fact, that it is difficult for many, also high dignitaries of the Western Church to get rid of obsolete attitudes. This conduct was not at all useful for the Catholic Church, but, on the contrary, has caused indescribable damage, especially in North America.

I. The First Oriental Catholics in North America

In the last century, Western Ukraine formed the Austrian province of Galicia, while Carpatho-Ukraine and Slovakia belonged to the Hungarian realm. From there many faithful emigrated to the United States for economical reasons in order to gain their livelihood in the new industrial centres. There they found quite new circumstances. *"Though uneducated, we have come here alone. But we are not the same we were in our country, because we are missing something. We are missing God, whom we understand, whom we could worship in our own way. You, Excellency, are our father, also here, because you are the father of the Ukrainian Church, even if we hail from the West of Ukraine and did not belong to your eparchy (Lwiw). Therefore we*

implore you: Give us our own priests, give us your blessing for the construction of churches, that we might have in this poor land what is holy in Ukraine." In these terms, the Ukrainian miners from the eparchy of Peremyshl working at Shenandoah, Pennsylvania, wrote to their metropolitan, Kyr Sylvester Sembratovych, Archbishop of Lwiw. In 1884, the metropolitan sent the first priest to these miners. It was Fr. Ivan Volyansky, and he brought them not only a pastoral message of the head of the Ukrainian Catholic Church, but also types of the cyrillic (Slavic) alphabet which enabled them to publish the first Ukrainian newspaper in North America: the first issue of "Ameryka - America" appeared in 1886.¹

As early as in 1885 Fr. Ivan Volianskyi began constructing the first Eastern rite Catholic church in the United States. The faithful hailing from Galicia (Ukrainians) as well as those from the subcarpathian region (Ruthenians) joined this new community. This active priest who eventually returned to his native eparchy, founded several other communities building churches for them in the states of Pennsylvania, New York, and New Jersey.

The first Carpatho-Ruthenian church was begun at Freeland², Penn-

1. See J MADEY, *Kirche zwischen Ost und West. Beiträge zur Geschichte der Ukrainischen und Weissruthenischen Kirche* (= Ukrainische Freie Universität, Reihe: Monographien, Band 15), Munich 1969, 172. - This Newspaper, now a daily, appears within the metropolitan eparchy of Philadelphia and is edited by the Providence Association of Ukrainian Catholics in America. Cf. UKRAINIAN CATHOLIC ARCHDIOCESE OF PHILADELPHIA, OFFICE OF THE ARCHBISHOP (ed.), *The Directory. Ukrainian Catholic Ecclesiastical province of Philadelphia - Byzantine Rite - 1985*, Philadelphia (PA 19123) 1985, 17.
2. There is still a Catholic Ruthenian parish today at Freeland. One part, however, seems to have joined the schism which arose in the Ruthenian Catholic Church in the years 1929-1938 and caused the establishment of the American Carpatho-Russian Orthodox Greek Catholic Diocese with headquarters at Johnstown (Pennsylvania). Cf. *Handbook of American Orthodoxy. Background and introductory material, Orthodox calendar, a glossary, and Guidelines for Anglican-Orthodox relations. With Roster of parishes and clergy of the Eastern Churches in North and South America*, New York 1972, 22.

sylvania, in 1887 and blessed in 1888. Its first pastor was the Basilian hieromonk Fr. Kyrylo Gulovytych (+ 1913) who had arrived in the United States in 1889.³

Soon more priests from Carpatho-Ukraine and Galicia came to the United States. They were charged by their native bishops to look after the emigrants there. From among these pioneer-priests, at least the names of Frs. Zenon Lakhovytych, Konstantyn Andrukhovych, Oleksander Dzubyay, Kornely and Avhustyn Lavryshyn, Ivan Zapotochkyi, and finally Aleksyi Toth who eventually caused the first larger schism, should be mentioned. In 1894, there were in the United States 26 priests from Subcarpathia and four more from Galicia working among the Eastern Catholics.

II. The attitude of the Latin Hierarchy

The appearance of Oriental Catholics of Slavic descent on American soil who did not have the intention to integrate into the existing religious system, but wished to maintain, at any price, their ethnic and religious identity, met with incomprehension and embittered opposition of the Latin rite and English-speaking American hierarchy. Archbishop John Ireland of St. Paul, Minnesota eventually became their most distinguished spokesman. The bishops were particularly scandalized that the Ukrainian and Ruthenian Catholic priests were married or widowed; this fact alone was regarded as a disturbance and they were afraid the discipline of

their own, Latin rite, clergy would suffer from it.

The journal of the Ruthenian Catholic eparchy of Passaic, New Jersey, *Eastern Catholic Life*, has started, last January 1985, a series describing the history of the dispute between the Latin bishops and the Eastern Catholic priests and faithful. We are quoting from the conversation between the archbishop of St. Paul, Minnesota, Msgr. John Ireland, and Fr. Aleksyi Toth who had come from the Ruthenian eparchy of Preshov (then Hungary, now Czechoslovakia). Fr. Toth wished to present his credentials to the archbishop. According to the report of Fr. Toth, it took place in Latin:

Have you a wife?

No.

But you had one?

Yes. I am a widower.

I have already written to Rome protesting against this kind of priests being sent to me!

What kind of priests do you mean?

Your kind.

I am a Catholic priest of the Greek Rite I am a Uniate and was ordained by a regular Catholic Bishop.

I do not consider that either you or this Bishop of yours are Catholic; besides I do not need any Greek Catholic priests here; a Polish priest in Minneapolis is quite sufficient; also the Greek can have him as their priest.

But he belongs to the Latin Rite; besides our people do not under-

3. In the necrology of the Ruthenian Church in the U.S.A., Fr. Emil Burik is mentioned as the first Greek Catholic (= Byzantine rite) priest in the United States. He died on January 17, 1884, at New Adam Station, New Jersey. In respect of his priestly activities on American soil, we have not got any particular information. Cf. W. LEVKULIC (ED.), *1985 Directory. Byzantine Ruthenian Metropolitan province. With a Necrology of Priests, Monastics, and Seminarians*, Pittsburgh (PA 15214) 1985, 51.

stand him and so they will hardly go to him; that is the reason why they instituted a church of their own.

They had no permission from me and *I shall grant you no jurisdiction to work here.*⁴

On their annual reunion on July 23, 1890, the American archbishops discussed the problem of the presence of a married Greek Catholic clergy in the United States, and they addressed the Vatican in an urgent letter demanding that (a) the Greek Catholic Priests depend exclusively on their jurisdiction and that (b) only celibate Eastern priests should be allowed to come to America.

The authorities of the Roman Congregation *Propaganda Fide* only too willingly subscribed to the view of the American archbishops. Already on October 1, 1890, they issued a decree stating that

"priests of the Greek Ruthenian Rite, who desire to go and remain in the United States of North America, must remain unmarried".

We may read further in this decree that (a) the Congregation must be advised in writing by the native eparch to which Roman rite diocese any Ruthenian Catholic priests were to be assigned so that the Roman rite bishop could be prepared for their arrival; (b) each priest was to present himself to the Roman rite Ordinary in whose territory he proposed to serve to petition for the authorization and power to function; (c) such clergy were to be subject (exclusively) to the authority of the Roman rite Ordinary.⁵

Thereupon the priests of the Byzantine rite met at St. Mary's rec-

tory of Wilkes-Barre (Pennsylvania) for their first formal clergy assembly. They elected Fr. Alexy Toth of Minneapolis for the chairmanship of this gathering. In their resolutions, they asked their native bishops to appoint one from among them to be their personal representative with the Roman Catholic Church and its American hierarchy. Further they requested that their bishops oppose any attempt of the Roman Catholic hierarchy to bring them and their faithful under their jurisdiction. The Eastern bishops of Ukraine and Subcarpathia should also continue to send rather married priests to America, as these enjoy a higher esteem among the faithful than the celibate ones; they recall the fact that the Eastern discipline had been confirmed in the agreements of the unions of Brest and Uzhorod. The other resolutions concerned the interior structure of the Eastern parishes and their temporary goods.

Toth, back in Minneapolis, had to state that his relations with Archbishop Ireland had become impossible. With his Irish stubbornness, Ireland expected nothing else than complete submission, on his knees, of the Ruthenian priest. Such a humiliation was too much for Fr. Toth. So he eventually contacted the Russian Orthodox bishop, Vladimir (Sokolovsky) who resided in distant San Francisco in view of coming under his jurisdiction. At the same time he began preparing his congregation for this step. On the "Sunday of Orthodoxy" (i. e. 6th Sunday before Easter) 1891, Bishop Vladimir received Fr. Toth with 361 parishioners into the fold of the Russian Orthodox Church.

In December 1891, a second clergy assembly took place at Hazleton (Pennsylvania). Despite his passing

4. *Eastern Catholic Life* (January 27, 1985) 6.

5. *Ibid* 7.

over to the Russian Orthodox Church, Fr. Toth took part in the meeting. Three issues were the matter of discussion there: (a) the appointment of an Eastern rite bishop for the United States, (b) clerical celibacy, (c) the permanent presence of the Greek Catholic Church in the United States. Possibly Fr. Toth hoped that his confrères would follow in his direction, but his expectations did not realize. In contrast to the first assembly, the priests elected Fr. Vladimir Obushkevich as president and Fr. Eugene Volkay as secretary.

Despite the above quoted decree of the Propaganda Congregation of 1890, and the resolute attitude of the American Roman Catholic hierarchy, married priests continued to come to the United States to do the pastoral care of their faithful.

The attitude of the American Latin hierarchy, however, did not change at all. On the contrary!

In November 1892, Bishop John Lancaster Spalding of Peoria (Illinois) presented the American archbishops gathered for their annual meeting in New York, the Greek Catholic priest Nikiphor Chanath. Fr. Chanath presented himself as the representative of the Greek Catholic (Ruthenian) clergy. He and two other priests, Frs. Nicholas Stekovych and Theophane Obushkevych, formed the Greek Catholic Priests' Committee which was a sort of administrative body for the increasing number of Greek Catholic churches which had been built at the initiative of the faithful despite the opposition of the Latin hierarchy against the married priests.

Fr. Chanath got the opportunity to explain to the American Latin rite archbishops the situation of the Greek Catholic community which counted, at that time, at least 100,000 faithful.

The demand that only celibate priests should work among the Oriental faithful, Fr. Chanath said, would mean that only three widowed priests could remain in the country. The priests' committee had not been created to undermine episcopal authority, but to assure the priests and their families a regular income. If validly ordained priests were functioning despite the wish of the Propaganda Congregation and remained outside the authority of the local Latin hierarchy, the reason was that they had no other choice. The lack of priests did not allow also that the faithful address the Roman Catholic Clergy, because for the latter, the Oriental rite was foreign. Further the representative of the Greek Catholic clergy emphatically pointed to the damage the Church could suffer through their conduct.

After Fr. Toth's embracing the Orthodox Church, the Russian Orthodox hierarchy began to send missionaries from San Francisco who were to assist Fr. Toth and to induce the Greek Catholic faithful to become members of the Orthodox Church. The czarist Russian government generously subsidized this missionary enterprise.

Recalling the fact that there had been a Greek Catholic parish at Minneapolis some five months ago, Fr. Chanath turned to Archbishop Ireland asking whether His Excellency would explain "where that priest and those people are now". In closing, Fr. Chanath addressed the appeal to the archbishops to accept the Ruthenian married clergy, to appoint one of the Ruthenian priest who should be responsible to the bishops as vicar general and to declare publicly that they would respect the discipline and the customs of the Greek (Ruthenian) rite. In vain. This appeal was indeed "spoken to deaf ears"⁶.

6. Such is indeed the headline of the article Fr. R. J. HOSPODAR published in *Eastern Catholic Life* of April 7, 1985.

After mature deliberations, the archbishops have come to an agreement that the rule laid down by the Propaganda should be insisted upon and that every effort should be made to induce Basilian monks to take over the spiritual care of the united Greeks in the United States.

This was the answer of the archbishops, and Archbishop Michael Carrigan of New York was charged to explain their standpoint to the Congregation of the Propagation of Faith.

In the meantime, the Church trustees being discontented that there was no priest at Wilkes-Barre for the last five months, addressed themselves to Fr. Toth asking him to do whatever necessary that the parish be accepted into the Russian Orthodox Church. They even expressed their readiness to give over the church and the church property to the bishop of the Russian Orthodox Church provided he would send them a priest. On receiving this news, Fr. Toth immediately moved to Wilkes-Barre where, on December 13, 1892, he received a telegramme from the Russian bishop that he would comply with the demand of St. Mary's church parishioners and receive them into the Russian Orthodox Church. Seven months later, the bishop came to Wilkes-Barre to celebrate the Divine Liturgy at St. Mary's Church. During this liturgy he conferred on this zealous missionary the dignity of Archpriest.

Only in February 1894, the young Greek Catholic priest, Fr. Michael Balog (+ 1920), could go to Wilkes-Barre. With those faithful who had

remained Catholic, he celebrated the Divine Liturgy in the first floor of a rented house at Johnson Street. In that chapel he also offered hospitality to the Slovak Latin Catholics and their pastor. Since Toth lost the sympathy of many of his followers very soon, the majority of the Ruthenians joined Fr. Balog. They demanded the return of St. Mary's Church under Catholic administration. Litigations before the civil court which were to last several years, began in 1894.⁷

But let us return to the American archbishops. They silently listened to the arguments of Fr. Chanath. "They listened politely to Fr. Chanath, gentlemen they were"⁸. As early as May 10, 1892, Archbishop James Gibbons of Baltimore had procured a decree from the propaganda confirming once again the directives of 1890.

1. The married priests were to return to the European dioceses of origin.
2. Clergymen who would be sent to America in the future, should (a) be celibate and (b) receive all the powers and faculties for their priestly ministry from the Roman Catholic bishops as their immediate superiors.

The prefect of this Congregation, Cardinal Mieczyslaw Halka Ledochowski (+ 1902) had also informed the archbishop that the Ruthenian Catholic clergy in North America had applied for the establishment of an Apostolic Vicariate for the Orientals in the United States; as long as this matter was pending, the American bishops should apply the directives of 1890.

7. Wilkes-Barre belongs now to the Ruthenian Byzantine Eparchy of Passaic. St. Mary's, Main Street, is Catholic (1985 *Directory. Byzantine Ruthenian Metropolitan province* 19), while St. Mary's Annunciation Church, East South Street, belongs to the Orthodox Church in America (*Handbook of Orthodoxy* 59).
8. *Eastern Catholic Life* (April 7, 1985) 5.

After having received the letter of Archbishop Carrigan of New York on the meeting of the archbishops of 1892, Cardinal Ledochowski replied saying that the married clergy "could temporarily ("pro tempore") be maintained, but efforts should be continued to get Greek (i.e. Ruthenian Catholic) monks". The American archbishops considered this letter as a setback.

Therefore, at their reunion of 1893, their tone became still sharper. In their resolutions they said:

that the mere existence of married priests in their midst was a permanent menace to the chastity of their unmarried clergy and a scandal to the laity; therefore, the earlier this point of discipline be abolished, before these evils get larger dimensions, the better it would be for the religion; the loss of a few souls of the Greek rite be in no proportion to the blessings uniformity in discipline would create.⁹

"How can they be so badly informed? So thick-skinned? Our number is not at all so tiny. Should our souls be indeed so cheap!" was Fr. Chanath's reaction.

The going-over of Fr. Toth to the Russian Orthodox Church and his missionary activities among Ukrainians and Ruthenians made, in fact, tens of thousands of faithful leave the Catholic Church and become Orthodox. This is why the present Orthodox Church in America (until recently its name was 'Russian Orthodox Greek Catholic Church of America') regards Fr. Toth as one of its founders and pioneers.¹¹ In 1905, even the residence of the Russian Orthodox Metropolitan was shifted from San

Francisco, California, to New York, since here the prospects of further gains from among the Ukrainian and Ruthenian faithful seemed to be most bright.

III. The first Oriental Catholic Bishop

There is no doubt that the elevation of the then Bishop of Stanyslawiw, Kyr Andrey Count Sheptytskyi, to the metropolitan see of Halych and the archepiscopal see of Lwiw on October 29, 1900, has been a great blessing also for the Eastern Catholic emigration to North America. From the very beginning of his ministry as the head and father of the Ukrainian Catholic Church, the metropolitan took all possible efforts for the appointment of a bishop for the Oriental Catholics living then in the United States. A lot of opposition had to be overcome. Not only the United States Latin bishops struggled against the establishment of a non-Latin bishop in their territory; the Polish episcopate was opposed to it, too. Czarist Russia intervened politically at the Vatican against such an appointment, because the presence of an Oriental Catholic bishop in North America was certainly against Russia's political plans and would stop the success the Russian Orthodox Church had among the emigrants since some time. The Hungarian government and also the (Latin) Primate of Hungary were not against, the appointment in principle, but they wished that in case of an appointment, the new bishop should be a Hungarian citizen. Metropolitan Andrey was of opinion that only the best man should be appointed, because he was conscious that the task awaiting the first bishop would be more than difficult. This is why he undertook several journeys to

9. *Ibid* 7.

10. *Ibid* 7.

11. *Oriente Cattolico. Cenni storici e statistiche*, Vatican City 1974, 305f.

treat this matter with the ecclesiastical and civil authorities in Rome, Budapest and Vienna where he negotiated even with Emperor Francis Joseph I.

At last, on May 12, 1907, the Basilian Fr. Soter Ortynskyi was appointed titular bishop of Daulia and ecclesiastical superior of the Eastern Catholic priests in the United States. His tasks and rights, which were rather limited, were described in the Apostolic Letter *Ea semper*. No ordinary jurisdiction was granted to the hierarch. For whatever he wished to do, he needed jurisdiction by way of delegation from each single ordinary of the Latin rite. This means that he had to deal with the Latin rite bishops of about twenty states. The preeminence of the Latin rite was then still a fact. Metropolitan Andrey was not consulted before the Apostolic Letter was drafted. He certainly would not have subscribed to the views expressed therein.

So Bishop Soter met with a lot of opposition, when he arrived in the United States on August 27, 1907, not only from the priests working there, but also from the important ecclesiastical brotherhoods. These were the owners of the premises. They had built the churches at their own risk and insisted upon their independence. They also enjoyed the confidence of the emigrants, edited journals and periodicals and influenced public opinion.

Such a situation cried for a change. Despite the difficulties with the American Latin hierarchy and other obstacles mentioned above, the Holy Roman See saw itself induced to grant Bishop Soter on May 28, 1913, full jurisdiction over all Eastern rite faithful and independence from the American local ordinaries. The decree *Cum episcopo* of August 17, 1914, described his canonical position.

In future, the Oriental ordinary should be responsible only to the Apostolic Delegate in Washington. His jurisdiction was to embrace all the Eastern Catholics hailing from the Austro-Hungarian realm.

Now the Ruthenian-Ukrainian Church could develop freely. New parishes were created, new churches were built, the preparatory works for the creation of Minor and Major Seminaries as well as for a cathedral and an orphanage were started. The bishop also fostered the press and the foundation of a publishing house.

Soon the physical strength of the bishop was exhausted. Already on March 24, 1916, he passed away at Philadelphia. At that time there were already 296 churches belonging to his jurisdiction; more than 500,000 Eastern Catholics who were served by 220 priests belonging to them.

Because of World War I, a successor could not be immediately appointed. Since some psychological difficulties arose due to the different regional origin of the emigrants making a coexistence hard, the Apostolic Delegate, Msgr. Giovanni Bonzano, appointed Apostolic Administrators for the two groups of faithful: Fr. Gabriel Martiak was made responsible for the faithful hailing from Carpatho-Ukraine and Eastern Slovakia, while Fr. Petro Ponyatyshyn became the administrator of those from Austrian-ruled Galicia and Bucovina. "This division implied the permission for either group of the faithful to detach themselves from an existing parish and to found one of their own, defined either according to the criterion of regional origin or of language, and in addition it meant that all the parishes were to be divided into two groups decided by the majority of the faithful in accor-

dance with the difference of provenience as outlined above."¹²

IV. Apostolic Exarchates for Ruthenians and Ukrainians

We have so far described all the Slavic Eastern Catholics hailing from the Austro-Hungarian realm as "Ruthenians", "Greek Catholic", etc., as it was then the practice.

From 1924, we have to discern the appellations "Ukrainian" and "Ruthenian".

Ukrainians are those faithful who themselves or whose parents have emigrated from the metropolitan province of Halych, i. e. from the archeparchy of Lwów, the eparchies of Peremyshl and Stanyslawów, the Apostolic Exarchate of Lemkivshchyna and from Bucovina.

Ruthenians are called those whose roots are in Carpatho-Ukraine and Eastern Slovakia, unless they do not consider themselves as Slovaks. As regards the United States the Ruthenian hierarchs enjoy jurisdiction over all Eastern Catholics who are immigrants or descendants of immigrants from the territories belonging till 1918 to the Hungarian realm of the Austro-Hungarian monarchy.

On May 8, 1924, Pope Pius XI appointed bishops for the Ukrainians and the Ruthenians in the United States who were called "Apostolic Exarchs". The new bishop for the Ukrainians was Kyr Constantine Bohachevsky (+ 1961) who saw the development of his Church in the United States from a simple Apostolic exarchate to a metropolitan province.

Kyr Basil Takach (+ 1948) became the first Apostolic Exarch of the

Ruthenians. His jurisdiction extended over Carpatho-Ukrainians, emigrants from the eparchy of Krizevci, Yugoslavia, and Eastern rite Hungarians. With the exception of the Hungarians who have been using their national language in the liturgy, all the other groups' liturgical language then has been Church-Slavonic.

V. From Exarchate to Metropolitan province

1. Ukrainians

Kyr Constantine's jurisdiction extended over the whole territory of the United States of America. All the Ukrainian Catholics and their descendants belonged to his exclusive episcopal care. After World War II, tens of thousands of Ukrainian Catholics who had worked as forced labourers in Germany and were not inclined to return to their country of origin, because this had come under the power of the USSR, came to the United States; others succeeded in leaving Galicia or Bucovina just before the Soviet occupation of their places.

This is why Pope Pius XII decided, in 1953, to bifurcate the apostolic exarchate of the Ukrainians and to establish a second at Stamford, Connecticut, with jurisdiction over the faithful living in New York State and the New England States, i. e. Connecticut, Massachusetts, New Hampshire, Rhode Island. Kyr Amvrosy (Ambrose) Senyshyn, then auxiliary bishop in Philadelphia, was appointed the first apostolic exarch. He eventually returned to Philadelphia as archbishop-metropolitan (1961-1976).

Following the further development of the ecclesiastical structures

12. G. PROKOPTSCHUK, *Metropolit Andreas Graf Scheptyckyj. Leben und Wirken des grossen Förderers der Kirchenunion*, Munich 1967, 331-334. - See also UKRAINIAN CATHOLIC ARCHDIOCESE OF PHILADELPHIA, OFFICE OF THE ARCHBISHOP (ED.), *The Directory...* 1985 7.

of the Ukrainian Church in the United States, Pope Pius XII established an ordinary hierarchy for her. With the Apostolic Constitution *Apostolicam Hanc* of July 12, 1958, the Ukrainian Metropolitan Province of Philadelphia was erected comprising the metropolitan eparchy of Philadelphia and the suffragan eparchy of Stamford. At the same time, Kyr Constantine was appointed archbishop-metropolitan of Philadelphia and Kyr Ambrose became the first eparch of Stamford.

The metropolitan eparchy of Philadelphia was divided by the Apostolic Letter *Byzantini rilus* of July 14, 1961. All the territories of the United States west of the western boundaries of the State of Ohio and of the rivers Missouri and Mississippi form since then the Eparchy of St. Nicholas of Chicago¹³. Its first eparch was Kyr Jaroslav Gabro (+ 1980) who was the first Ukrainian bishop born in the United States.

The youngest of the Ukrainian eparchies, created by an Apostolic Letter of Pope John Paul II on December 5, 1983, is that of St. Josaphat in Parma (Ohio). The Holy Father appointed as its first eparch the then auxiliary bishop in Philadelphia, Kyr Robert Moskal. This eparchy comprises the Ukrainian faithful in the States of Ohio, Kentucky, Tennessee, Mississippi, Alabama, Georgia, Florida, North and South Carolina and West Virginia as well as the western part of Pennsylvania.

Nowadays, the archbishop-metropolitan of Philadelphia is the eparch of the parishes situated in Eastern Pennsylvania and in the States of Virginia, Maryland, Delaware, New

Jersey and in the District of Columbia with Washington, the capital.

The following hierarchial survey shows the development the Ukrainian Catholic Church has seen in the United States.

1. Metropolitan Eparchy of Philadelphia

1. Kyr Soter Ortynskyi, Titular bishop of Daulia (1907-1916)
2. Kyr Constantine Bohachevsky, Apostolic Exarch (1924-1958), Archbishop-Metropolitan (1958-1961)
3. Kyr Ambrose Senyshyn (1961-1976)
4. Kyr Joseph Schmondiuk (1977-1978)
5. Kyr Myroslav Ivan Lubachivsky (1979-1980)
6. Kyr Stephen Sulyk (1980

2. Eparchy of Stamford

1. Kyr Ambrose Senyshyn, Apostolic Exarch (1956-1958), Eparch (1958-1961)
2. Kyr Joseph Schmondiuk (1961-1977)
3. Kyr Basil H. Losten (1977-.....)

3. Eparchy of St. Nicholas of Chicago

1. Kyr Jaroslav Gabro (1961-1980)
2. Kyr Innocent Lotocky (1981-.....)

4. Eparchy of St. Josaphat in Parma

1. Kyr Robert M. Moskal (1984-.....)

None of the present pastors of the Ukrainian Metropolitan Province of Philadelphia completed his theological studies in Ukraine. The oldest among them is Kyr Innocent of St.

13. To avoid confusion with other dioceses or eparchies, several eparchies are named after the name of their respective cathedral: St. Nicholas of Chicago, St. Josaphat in Parma, St. Maron of Brooklyn (Maronite), St. Maron of Montreal (Canada). The Chaldean Eparchy is called after the Apostle of this Church: Eparchy of St. Thomas (Southfield, Michigan).

Nicholas of Chicago (b. 1915). The metropolitan is born in Ukraine, but received his theological formation in the emigration. Kyr Basil of Stamford and Kyr Robert of St. Josaphat in Parma are born Americans. Thus the Ukrainian Church becomes more and more rooted in that large country for whose civil and ecclesiastical rights the first immigrants had to overcome many and great difficulties.

2. Ruthenians

As mentioned above, Kyr Vasily (Basil) Takach took over the administration of the Ruthenian Exarchate in 1924. His residence became Pittsburgh, Pennsylvania. He did his ministry in the exarchate extending over the whole territory of the United States, till his death in 1948.

The relations of the exarchate with the eparchies in the native country were intense, especially in the early years. Already the apostolic administrator, Fr. Gabriel Martiak, had sent American-born seminarians to the major Seminaries of Uzhorod or Preshov. In this way, the prescription of celibacy valid only for the emigration, could be evaded. Recently two American Ruthenian priests who had studied at Uzhorod which belonged, between the two world Wars, to

Czechoslovakia (now in the Ukrainian SSR), could celebrate their diamond jubilee of ordination. The testimony by Kyr Thomas of Van Nuys on the occasion of the jubilee of Fr. Michael Warady, Pasadena, California, proves what high esteem has been given to the Ruthenian married clergy.

Fr. Warady's dear wife of blessed memory, Elizabeth, was certainly the image of what a loving wife, mother and hostess should be. Every priest, Roman or Byzantine, who had the privilege to know her, was moved by the warm cordiality of this woman. They had three daughters (Mary Vopicelli, of Maryland, Eugenia Riordan, of Pasadena, California, and Sylvia Palmer, of Maryland) who were brought up in a thoroughly Christian home. I was still stationed in Connecticut, when Pani¹⁴ Warady died, and I had the joy to come to California to hold the memorial panegyric.¹⁵

The adversaries of the Oriental discipline in America remained, however, still mighty. In 1934, the Congregation for the Oriental Church¹⁶ published a decree where it is stated that a small group of people, as the Greek Ruthenians, could not expect

-
14. "Pani" (Mistress, Dame) is the title of a priest's wife in the Ruthenian Catholic Church. This Ukrainian appellation is maintained in its original form also in an English-speaking surrounding. The Ukrainians also call a priest's wife "Panimatka" (Dame Mother), while her husband is called "Otets" (Father).
 15. See "Bishop's Daybook": *Diocese of Van Nuys Newsletter* 3/5 (August 1985) 1 and 3.
 16. At that time, the Pope himself was the Prefect of the Congregation for the Eastern Church, but in fact a Cardinal-Secretary or Pro-Prefect was at its head. The Cardinal-Secretary in question was then Luigi Sincero (1927-1936). - Was it by chance that the issue of celibacy was endorsed in 1930, when a part of the Malankara Syrian Orthodox Church entered into ecclesial communion with Rome, the same Cardinal-Secretary being in authority? "As regards the celibacy, in future no candidate will be admitted to the S. Orders unless he promises to remain unmarried. For the present, however, married priests who convert will be accepted and

to maintain their own traditions and customs in a country which had a Roman Catholic majority. The Ruthenians being an immigrant element and a minority could therefore not claim to maintain their own customs and traditions "which are in contrast with those which are the legitimate customs and traditions of Catholicism in the United States, and much less to have a clergy <married> which could be a source of painful perplexity or scandal to the majority of American Catholics."¹⁷

This decree was a challenge. One part of the Ruthenians gave in, but another part rebelled against this demand to sacrifice their own traditions and rights sanctioned by the Holy Roman see at the time of the union. In 1936, at least 40 parishes formed the opposition. The number of priests who joined the rebels was, however, rather small. These elected in an assembly the widowed priest Fr. Orest Chornock as the administrator for those parishes which had broken off relations with Kyr Basil Takach. One year later, they elected him bishop-nominee and addressed the Ecumenical Patriarchate of Constantinople to take them under its protection, i. e. to grant them canonical recognition and status within the Orthodox Church. In 1938, Fr. Chornock was elected titular bishop of Agathonikeia by the Holy Synod of the Ecumenical Patriarchate and consecrated bishop by the Metropolitans Germanos, Constantine and Dorotheos in the patriarchal

church of St. George the Trophy-Bearer, Constantinople (Istanbul).¹⁸ The present bishop of the Carpatho-Russian Orthodox Greek Catholic Diocese with more than 100,000 faithful who are all former Catholics or their descendants, is Kyr Nicholas Smisko.

Would this unhappy schism have broken out, if the principles and guidelines of Vatican II had been accepted and applied at that time?

Means shall be taken therefore in every part of the world for the protection and advancement of all the individual Churches, and for this end there shall be established parishes and a hierarchy of their own where the spiritual good of the faithful demands it...¹⁹ ... the Churches of the East as much as those of the West possess the right and the duty to *rule themselves each in accordance with its own discipline, inasmuch as it commends itself to respect by its antiquity, and is to be regarded more appropriate to the manner of life of their faithful and more suited to the promotion of the good of souls.*²⁰

After overcoming the interior difficulties – but at which price! – the Ruthenian Church continued to develop in the United States. As with the Ukrainians, the number of faithful augmented considerably after World War II when thousands of emigrants from Communist-ruled Eastern Europe came to America.

tolerated and married deacons may receive the priesthood" (See C. MALANCHARUVIL, *The Syro-Malankara Church* < = The Syrian Churches Series, 7 >, Ernakulam 1974, 130). This was the first time that, at the union itself, an Oriental Church was imposed clerical celibacy in its own territory!

17. Cf. *Silver Anniversary 1938-1963. American Carpatho-Russian Orthodox Greek Catholic Diocese of U. S. A.*, Johnstown, Pennsylvania 1963, 21-23.

18. *Ibid.* 24.

19. *Orientalium Ecclesiarum* no. 4.

20. *Ibid.* no. 5.

This is why, on July 6, 1963, the apostolic exarchate was given the rank of an eparchy. At the same time, a certain portion of its territory was separated from it to become the eparchy of Passaic with jurisdiction over the Western part of Pennsylvania and the whole territory up to the Atlantic Ocean. Both the eparchies got the same status being exempted jurisdictional units dependent exclusively on the Holy Roman See.

The Ruthenian Metropolitan Province of Munhall²¹ was established on February 21, 1969. Its suffragan eparchies became the eparchy of Passaic and the newly created eparchy of Parma, Ohio. In 1977, the name of the metropolitan eparchy and province were changed into "Pittsburgh of the Byzantine".

On December 3, 1981, the Western parts of the eparchy of Passaic became the new eparchy of Van Nuys, California, which has parishes and missions in the states of Alaska, Arizona, California, Colorado, Nevada, New Mexico, Oregon, Utah, Washington and Wyoming.

The following survey illustrates the hierarchical development of the different eparchies of the Ruthenian Byzantine Metropolitan Province in the United States.

1. Metropolitan Eparchy of Pittsburgh

1. Kyr Basil Takach, Apostolic Exarch (1924-1948)

21. Munhall is a suburb of Pittsburgh.

22. Kyr Nicholas Elko, after having resigned from his eparchy, served for a while as 'ordaining bishop of the Byzantine rite' in Rome; then he changed his ecclesial affiliation and became titular archbishop of Dara and auxiliary to the <Latin> Archbishop of Cincinnati. From this post, he resigned in 1985 when he was 76 years old.

23. The Byzantine antimimension corresponds to the 'tablîṣ' in the Syrian Antiochean rite.

24. This development is well illustrated in the booklet by E. KASINEC-B. STRUMINSKY, *Byzantine-Ruthenian Antimensia in the Episcopal and Heritage Institute Libraries of the Byzantine Catholic Diocese of Passaic*, Passaic 1980.

2. Kyr Daniel Ivancho, Apostolic Exarch (1948-1954, + 1972)
3. Kyr Nicholas Elko, Apostolic Exarch (1954-1963), Eparch (1963-1967)²²
4. Kyr Stephen J. Kocisko, Eparch (1967-1969), Archbishop-Metropolitan (1969-...)

2. Eparchy of Passaic

1. Kyr Stephen J. Kocisko (1963-1967)
2. Kyr Michael J. Dudick (1968-...)

3. Eparchy of Parma

1. Kyr Emil J. Michalik (1969-1984)
2. Kyr Andrew Pataki (1984-...)

4. Eparchy of Van Nuys

1. Kyr Thomas V. Dolinay (1981-...)

All the hierarchs of this Church are now Americans of Ruthenian descent. The Byzantine Ruthenian Metropolitan Province wishes to be faithful to its own heritage brought by the fore-fathers from Subcarpathia, but on the other hand it understands itself as fully American, as an American Byzantine Church. So English has replaced Church-Slavonic in the liturgy to a wide extent. Since 1968, also the inscriptions of the Antimensia²³ have no longer been in Church-Slavonic, but in English as well.²⁴ American variety marks also the faithful of this Church. Chinese, Japanese, and also Hispano-Americans have joined this Byzantine rite Church, as it is most

responding to their Oriental mentality in an American surrounding.²⁵

VI. The other Oriental Churches

1. *The Greek Melkites*

The immigration of Greek-Melkite Catholics hailing from the patriarchates of Antioch, of Alexandria and of Jerusalem dates from the beginning of this century. In contrast to the Ukrainians and Ruthenians who had turned mainly to work in the mines and the growing industrial centres, the Melkites and the other immigrants from the Near East preferred to find their livelihood in commerce, administration and liberal professions. After World War I, on behalf of the Holy Roman See and the Patriarchate, Kyr Maximos Saigh, Metropolitan of Beirut, who later became famous as Patriarch Maximos IV, sailed to the United States as Apostolic Visitor. Eventually hieromonks (religious priests) of the Basilian Order of the Holy Saviour (Saida) came to America to do pastoral work among them; they also founded the first Melkite Seminary at Methuen, Massachusetts, which served for the training of religious and eparchial clergy until 1975. Since then it continues to function as the Major Seminary of the Order itself, while the eparchy has established its own St. Gregory's Seminary which is now at Newton. Hierarchically the Melkites remained under the jurisdiction of the Latin rite bishops till 1966.

After World War II, the forces of the Melkites have been collected which caused the foundation of the "Melkite Conventions". These have organised since 1958 twenty-five congresses. Having in mind the danger of estrangement from their religious and

ecclesial roots in a Latin milieu, the priests and faithful claimed the creation of an eparchy of their own and consequently independence from the Latin hierarchy. For this purpose, they addressed the patriarch and his synod. A few priests, however, wished independence also from the Mother-Church dreaming even of an American Patriarchate comprising all the Catholics having in their liturgy the Byzantine rite. The patriarch and his synod did not remain inactive. They took efforts to ameliorate the situation of their faithful in the emigration and started negotiations with the Holy Roman See in view of establishing an eparchy in the United States which was to become an integrating part of the Melkite Patriarchate of Antioch in the same manner as the two Melkite Greek Orthodox eparchies in the United States have remained parts of the Greek Orthodox Patriarchate of Antioch.

In the beginning, these efforts met with deaf ears in Rome. The Curia seemed to listen more to the adversaries of an extension of the patriarchal jurisdiction than to the patriarch and the synod. So the candidate for episcopacy proposed by the Holy Synod was not accepted by the Congregation for the Oriental Churches. Archimandrite Justin Najmy was directly appointed by Rome in 1966 to serve the newly established Apostolic Exarchate. Three Melkite archbishops, i. a. the present patriarch who was then the Archbishop of Galilee, performed the episcopal ordination. Almost two years later, Bishop Kyr Justin died at the age of 70.

His appointment had neither satisfied the Melkite faithful in the United States nor the patriarch and his synod. Besides, the Apostolic

25. See Bishop THOMAS V. DOLINAY's Pilgrimage Sermon. Sunday, September 1, 1985. Uniontown, Pennsylvania: *Diocese of Van Nuys Newstetter* 3/6 (October 1985) 4.

exarchate had been made a suffragan unit of the Latin ecclesiastical province of Boston and practically was separated from the patriarchate.

This is why, after Kyr Justin's death, new negotiations with the Holy Roman See were begun in order to find a satisfactory solution. The Patriarchal Vicar General at Damascus, Kyr Joseph Tawil, titular Archbishop of Myra, was sent to the United States as apostolic visitor on behalf of the Roman Pontiff and the Patriarchate. After a vacancy of sixteen months, Kyr Joseph Tawil was appointed apostolic exarch retaining his title. Since he was also the candidate of the patriarchal synod, his appointment was welcome to the vast majority of the Melkites in the United States. Less than seven years later, the exarchate was raised to the rank of eparchy receiving the title of Eparchy of Newton; at the same time it was detached from the ecclesiastical province of Boston. It is depending now directly on the Holy Roman See. Archbishop-Eparch Kyr Joseph is a full member of the patriarchal Holy Synod and, according to the decisions of Vatican II, of the American National Conference of Catholic Bishops (NCCB).²⁶

2. The Syro-Maronites

The Syro-Maronite immigrants came to the United States at almost the same time the Melkite ones, and also their social structure is very similar. They hail from Lebanon or are descendants of Lebanese Maronites.

Since their number had considerably increased in course of time, and since this fact also had augmented the number of Maronite parishes in the United States, the Roman Holy See established an Apostolic Exarchate for them on January 10, 1966. The Maronite titular bishop of Callinicum, born at Manzanillo, Cuba, in 1920, was appointed their first Apostolic Exarch. On November 29, 1971, this exarchate was raised to the rank of eparchy with the title "Eparchy of Detroit". For different reasons, the episcopal administration moved to Brooklyn, and on June 27, 1977, the eparchy received its new name: Eparchy of St Maron of Brooklyn. In 1982, the Holy Father granted the eparch, because of his merits, the personal title "Archbishop".²⁷ The eparchy's extension covers the whole territory of the United States. Since 1980, Archbishop Mar Francis M. Zayek is assisted by an auxiliary bishop, Mar John G. Chedid, who is residing at distant Los Angeles, California.

-
26. The history of the Melkites' struggle to get an eparchy of their own in the United States and to safeguard their rights and their discipline is extensively described in the study 'Coming of Age': *25th National Melkite Convention - Washington, D. C.*, Mclean, Virginia 22102, 1984. - In this context, see also V. J. POSPISHIL, *Bonnes Questions - Réponses difficiles: Le Lien. Revue du Patriarcat Grec-Melkite-Catholique* 50/3 (1985) 65-69.
 27. Under Archbishop-Eparch Mar Francis, the attempt was made to delatinize the Maronite liturgy and to restore it according to the best Maronite traditions. Since many of the faithful do neither know Arabic nor Syriac now in America, the English language was introduced into the liturgy. The liturgical books have been translated into English. So far four volumes for the celebration of Holy Qurbânô and two volumes "Prayer of the Faithful" for the celebration of the Hours have been published in an excellent way. We hope that the treasury of the Maronite Syro-Antiochean liturgical heritage will soon be completely available in English.

3. The Assyro-Chaldeans

Preliminary note: On November 1, 1975, the then auxiliary bishop to the Ukrainian Metropolitan of Philadelphia Kyr Basil H. Losten, published a small brochure entitled *Directory of the Eastern Rite Catholic Churches in the United States of America*.

None of the jurisdictions which we are describing below, existed at that time. The few parishes and churches of the Chaldeans, Armenians and Romanians were still under the jurisdiction of the Latin bishops. This shows the development of the last decade clearly.

The Assyro-Chaldeans immigrated to the United States mainly from Iraq and Iran, some also from other countries of the Near East. The emigration began after World War I. Having a strong communitarian consciousness, they settled in larger groups, particularly in and around Chicago, Illinois, and in the States of Michigan and California. Their non-Catholic brethren nicknamed "Nestorian" did alike.

During the last decade, the number of Chaldeans and of their parishes having increased, the Holy Roman See established, on request of the Chaldean Patriarchate of Babylone (Baghdad), an apostolic exarchate for them. Rev. Dr. Ibrahim N. Ibrahim was appointed and ordained titular Bishop (episcopa) of Anbar and installed as the first apostolic exarch for the Chaldeans. Our Lady of the Chaldeans Church at Southfield, Michigan, became the new exarchate's cathedral. Three years later, on August 3, 1985, after repeated requests of His Beatitude Patriarch Mar Paulos II Cheikho, the exarchate was raised to the rank of eparchy under the name of "Eparchy of St. Thomas the Apostle" (to point out the early preaching of Gospel in Mesopotamia by this apostle). Southfield is now the

residence of the first eparch, Mar Ibrahim.

4. The Armenians

The Catholic Armenians in the United States have come from different eparchies belonging to the Patriarchate-Catholicate of Cilicia (Beirut, Lebanon). We find them now on the Eastern coast as well as in California. To give them better pastoral care, the Roman Pontiff established the Armenian Catholic Apostolic Exarchate of the United States and Canada on July 3, 1981, and appointed the then rector of the Pontifical Armenian College in Rome, Rev. Dr. Nerses Mikael Setian, titular Bishop of Ancyra (Ankara) and exarch. After having received the episcopal ordination on December 5, 1981, he was installed on December 27, 1981. The headquarters of the Armenian exarchate is at St. Ann's Armenian Catholic Cathedral, New York.

5. The Romanians

Few in number are the Romanians of the Byzantine rite living in the United States of America. The Romanian emigration has turned to the States of Illinois, Indiana, Michigan, New Jersey and above all Ohio. In Romania itself, the Church was suppressed by the Communist government after World War II. In 1966, a Romanian priest from the United States was ordained in Rome, but already in 1968, he left the Catholic Church and embraced Orthodoxy. He is now the bishop of the Romanian eparchy within the Orthodox Church in America.

The Romanians wished to become independent from the Latin hierarchy since a long time. In the 70s, they were given an Apostolic visitor who eventually reported to the Holy Roman See. At last, on December 4, 1982, the Roman Pontiff established the Apostolic exarchate appointing, at the same time, Fr. Louis Puscas,

born in America, to be the first Bishop for the Romanians of the Byzantine Rite in the United States. The exarch resides at Canton, Ohio.

6. Oriental Catholics lacking a Hierarchy of their own²⁸

1. *The Byelorussians*

The Byelorussians of the Byzantine rite are under the Apostolic Visitor for all Byelorussian Catholics living in the diaspora. He has the title of bishop of Mariamme. After Bishop Kyr Cheslav Sipovich's death, the parish priest of the Byelorussian community, Rev. Vladimir L. Tarasevich OSB, succeeded him. He continues to reside at Chicago, but is responsible for all the Byelorussians throughout the world. He has no episcopal jurisdiction proper over the Byelorussian faithful who remain under the Latin rite local ordinaries. In some places, as e. g. at Houston, Texas, the pastoral care of the Byelorussians is assured by priests of other Byzantine rite jurisdictions.²⁹

2. *The Russians*

There are but very few Russian Catholics of the Byzantine rite throughout the world. In the United States, there are three Russian Catholic Churches in New York, Los Angeles, and San Francisco as well as a small community near Portland Oregon which is following the Russian Old Believer rite³⁰. All these Catholics and their clergy are under the jurisdiction of the respective Latin rite bishop.

3. *The Italo-Albanians*

Although there is a good number of Byzantine rite priests of Italian descent among the Greek-Melkites, the Ruthenians, etc., it is strange that the Italo-Albanians who hail from the eparchies of Lungro, Calabria, and Piana degli Albanesi, Sicily (Italy), have no organized parishes. There was a parish in New York, but it does no longer function as such. Once a month, under the auspices of the Italo-Albanian Our Lady of Grace Society, one of the Byzantine rite priests of New York is celebrating the Divine Liturgy for them. Other communities of this Church are in New Jersey, New Orleans, Chicago, and Los Angeles. Their situation is far from being satisfactory.

4. *The Syrians (Patriarchate of Antioch)*

The Syrians have a parish at Jacksonville, Florida, since long. It was, however, vacant for many years. At last, in 1985, a new pastor was sent from Syria, and the 160 families belonging to the Syrian Church of Antioch, have been enabled to revitalize their ecclesial life. There are still other Syrian communities in New York, New Jersey and Los Angeles without a priest. They usually attend the liturgical services in churches of other Near East Catholic Churches (Melkite, Maronite, Armenian).

5. *The Syro-Malankarians*

During the last two decades, the number of christians of the Syro-

28. For this part, I am most indebted to Mr. Edmund M. Idranyi, Secretary to the Ruthenian Eparch of Van Nuys, who supplied me with all the necessary informations.

29. St. Basil's Center, Houston, Texas, is taking care of both the Byelorussians and the Melkites; at Honolulu, Hawaii, the Byzantine Catholic Sts. Cyril and Methodius Mission exercises its apostolate for all Eastern rite Catholics under the auspices of the Latin rite diocese of Honolulu.

30. See *Der christliche Osten* 24 (1969) 42. The Catholic Old Believers Chapel in the vicinity of Mount Angel Abbey at St. Benedict, Oregon.

Malankara Church, Catholics and Non-Catholics, have permanently settled in the United States of America. While the latter have a hierarchy of their own or are under the Metropolitan of the Syrian Orthodox ("Jacobite") patriarchate, the Catholics inaugurated their first mission only in 1984, in agreement with the Latin hierarchy. Since then, further missions were inaugurated in Philadelphia, Pennsylvania, Washington, D. C., and Chicago, Illinois. In the State of California, there are large Syro-Malankara communities at San Diego, Los Angeles and San Francisco; other communities are in the States of Texas and Florida. The Syro-Malankara hierarchy should take the necessary steps to give all these communities sufficient number of priests so that further development towards establishing a hierarchical set-up might be realized.

6. *The Chaldeo-Malabarians*

Although the largest community among the Indian Thomas Christians, whose faithful certainly are more numerous in the United States than those of the other communities, nothing has been done to provide priests for their care until recently. The Syro-Malabar clergy, eparchial as well as religious, did not see any need to look after their own faithful, but preferred rather to work in Latin rite parishes and institutions to earn money. Only in 1985, the first Syro-Chaldeo-Malabar mission was inaugurated in Chicago, Illinois. Possibilities for further missions and parishes are in New York, Philadelphia, Pennsylvania, Washington, D. C., Florida, Texas, and Los Angeles, California. What has just been said on the Syro-Malankarians' development, is equally valid for

the Chaldeo-Malabarians, too. They are strong enough, in regard to personnel and finances, to go ahead following the example of the other Oriental Catholic Churches.

7. *The Ethiopians*

In 1983, the Ethiopian Catholic immigrants to the United States received their first parish. It was established in Washington, D. C., under the auspices of the Latin rite archdiocese. There are about 200 families whose pastor is Fr. (Abba) Tesfemariam Baraki who eventually was appointed the head of the Ethiopian Catholic Mission of the United States of America. This mission is still to be developed, as there are several communities of Ethiopians with priests in New York, Philadelphia, Florida, Texas and California (Los Angeles). The Ethiopian Catholics are also known as "of the G'heez rite" (after their liturgical language).

8. *The Copts*

Although no estimation of the number of the Coptic Catholics living in the United States has so far been done, there are fairly large communities in California (San José and Los Angeles) as well as in Texas, Florida, New York, Philadelphia, and Chicago. Until recently, the Coptic Catholic Patriarchate was not able to send a permanently residing priest to the United States. Only now it is about to establish the first Coptic Catholic parish at Brooklyn, New York, for which Fr. Hanna Youssef has been appointed. After due examination of the pastoral needs of the Catholic faithful, the patriarchate is resolved to undertake further necessary steps.³¹

31. Letter of the Apostolic Administrator "sede plena" of the Coptic Catholic Patriarchate of Alexandria, Amba Andraos Ghattas, Bishop of Luqсор, to the author, dated April 26, 1985 (no. 205/85).

9. The Hungarians

From Hungary, Byzantine rite Catholics commenced to immigrate to the United States since the early years of this century. The Byzantine rite Hungarians are either magyarized (hungarized) Ruthenians or Hungarians who converted from Protestantism embracing the Catholic Church under its Eastern form.³²

In contrast to the communities described above, the Hungarian Byzantine rite Catholics are under the jurisdiction of the *Ruthenian Byzantine Metropolitan province of Pittsburgh*. They have sixteen parishes of their own in four eparchies; the liturgy is celebrated in Hungarian also in five of the Ruthenian churches. The Hungarian Basilian Fathers of Mariapoch have also their monastery at Matawan, New Jersey, in the eparchy of Passaic.

10. The Croatians

Although situated in Croatia (Yugoslavia), the faithful of the eparchy of Krizevtsy <Krizevci> are ethnically of different origin: Serbo-Croatian, Ruthenian, Ukrainian, Macedonian etc. The faithful belonging to this eparchy have to adhere, to the *Ruthenian Byzantine Metropolitan province of Pittsburgh*. St. Nicholas church at Cleveland Ohio, is the only Croatian church; its pastor is Rev. Dr. Vladimir Vancik. Elsewhere the Croatian Byzantine rite faithful are fully integrated in the Ruthenian parishes.

VII. The Oriental Catholic Eparchies and Exarchates in the light of statistics

1. Ukrainian Metropolitan Province of Philadelphia

(a) Archeparchy of Philadelphia

Eparchial priests (active 70, outside the eparchy 2, retired 13) 85; re-

ligious priests 10; from other eparchies 3; permanent deacon 1; religious brothers 2; religious sisters 124; parishes 81, missions 5, chapels 21; seminarians 17; university college 1 with 425 students; High School 1 with 281 students; Parochial elementary schools 12 with 1,712 students; private elementary schools with 249 students; hospital 1; home for dependent children 1; homes for invalid and aged 3; baptism (infants 508, converts 16) 524; marriages (Catholic 257, mixed 90) 257; deaths 589; total Catholic population 116,850.

(b) Eparchy of Stamford

Eparchial priests (active 46, outside the eparchy 5, retired 8) 59; religious priests 20; priests of other eparchies 6; permanent deacons 3; religious brother 1; religious sisters 49; parishes 50, missions 6, chapels 14; seminarians 4; religious seminarians 14; 1 University college, 1 diocesan and parochial High School, 2 private High Schools with a total of 256 students; 9 elementary schools with 878 pupils; baptisms (infants 284, converts 6) 290; marriages (Catholic 173, mixed 29) 202; deaths 474; faithful 44,500.

(c) Eparchy of St. Nicholas of Chicago

Eparchial priests (active 29, outside the eparchy 2, retired 4) 35; religious priests 11; permanent deacons 3; religious brothers 15; religious sisters 35; parishes 35, missions 3; seminarians 8; 1 High School with 96 students; 3 parochial elementary schools with 400 pupils; baptisms (infants 350, converts 10) 360; marriages (Catholic 120, mixed 32) 152; deaths 230; faithful 18,300.

(d) Eparchy of St. Josaphat in Parma

Eparchial priests (active 30, retired 6) 36; 1 religious priest; 1 priest

32. Details about the origin of the Hungarian Byzantine rite Catholics, see *Oriente Cattolico* 357-359.

from another eparchy; 1 permanent deacon; religious sisters 7; parishes 33, missions 5, chapels 3; seminarians 5; 2 elementary schools with 526 pupils; baptisms (infants 177, converts 6) 183; marriages (Catholic 43, mixed 33) 76; deaths 244; faithful 11,984.

2. Byzantine Ruthenian Metropolitan Province of pittsburgh

(a) *Arche archy of Pittsburg*

Priests (active 70, outside 5, retired 6) 81; religious priests 6, religious brothers 5; religious sisters 121; seminarians 8; parishes 83, missions 3; baptisms (infants 562, converts 170) 732; marriages (Catholic 251, mixed 84) 335; deaths 617; faithful 152,100.

(b) *Eparchy of Passaic*

Priests (active 81, outside the eparchy 7, retired 12) 100; religious priests 21; permanent deacons 9; religious sisters 24; parishes 93, missions 6, chapels 3; seminarians 13; parochial elementary schools 7 with 824 pupils; baptisms (infants 582, converts 46) 628; marriages (Catholic 212, mixed 81) 293; deaths 682; faithful 96,385.

(c) *Eparchy of Parma*

Priests (active 40, retired 3) 43; priests from other eparchies 3; religious priests 3; religious sisters 23; parishes 42, missions 6, chapels 2; seminarians 9; parochial elementary schools 5 with 725 pupils; baptisms (infants 385, converts 47) 432; marriages (Catholic 112, mixed 49) 161; deaths 245; faithful 28,079.

(d) *Eparchy of Van Nuys*

Priests (active 15, outside the eparchy 1) 16; religious priests 3; priests from other eparchies 2; permanent deacons 5; religious sisters 2; parishes 14, missions 8, 1 station

chapel 1; seminarians 2; baptisms (infants 105, converts 16) 121; marriages (Catholic 21, mixed 10) 31; deaths 34; faithful 8, 201.

3. The Melkite Greek Catholic Eparchy of Newton

Priests (active 34, outside the eparchy 1, retired 3) 38; from other eparchies 1; religious priests 20; permanent deacons 15; religious brothers 4; religious sisters 4; seminarians 9; baptisms (infants 299, converts 52) 351; marriages (Catholic 148, mixed 74) 222; faithful 23,338.

4. The Maronite Eparchy of St. Maron of Brooklyn

Priests (active 52, outside the eparchy 1, retired 10) 62; from other eparchies 3; religious priests 2; permanent deacons 5; religious sisters 5; parishes 52; seminarians 9; baptism (infants 491, converts 18) 509; marriages (Catholic 185, mixed 51) 236; deaths 238; faithful 50, 556.

5. Chaldean Eparchy of St. Thomas the Apostle in Detroit.

Priests (active 13, retired 1) 14; permanent deacons 40; religious sisters 9; parishes 8, missions 4; baptisms (infants 768, converts 7) 775; marriages (Catholic 206, mixed 9) 215; deaths 95; faithful 44,000.³³

6. Armenian Catholic Exarchate of the U. S. A. and Canada.

Priests 7; religious priests 3; religious sisters 11; parishes 8; baptisms 212; faithful 30,000.

7. Romanian Catholic Exarchate

Priests (active 11, outside the exarchate, retired 2) 14; permanent deacon 1; parishes 16; baptisms (children 40, converts 6) 46;

33. We have adjusted the statistics of the Chaldean Eparchy according to S. I. C. O. 40/10-12 (1985) 8 where the number of the faithful is indicated as being approximately 50,000.

marriages (Catholic 19, mixed 5) 24; deaths 53; faithful 2, 624.

8. The other Oriental Churches

As regards the faithful of the other Oriental Churches who are under the jurisdiction of the Latin episcopate, it is not easy to get the statistics. The number of Ethiopian Catholics is approximately 2,000 to 3,000. Thanks to the efforts of the secretariat of the Apostolic Visitor of the Syro-Malabar Catholics outside Kerala, the addresses of 2 634 Catholics belonging to this Church could be collected in 1979. This may be only a small percentage of the Malabar Catholics living in the United States.³⁴ The Syrian Catholic parish in Florida counts 160 families. The number of Russian Catholics may be ca. 1,000 in the three existing parishes.

VIII. The Oriental Catholic Churches in Canada.

The first Oriental Catholics who immigrated to Canada came from the *Ukrainian* Metropolitan province of Halych. They reached Canada in 1891. In contrast to their countrymen in the United States who sought their livelihood in the coal mines of Pennsylvania and in the growing industrial centres between New York and Minnesota, the newcomers to

Canada went to the prairies of the West to devote themselves to agriculture. Their new homeland were the provinces of Manitoba, Alberta and Saskatchewan. The Canadian bishops of the Latin rite soon realized that religious life among the settlers could only be kept up, if they got priests of their own Church or rite. In 1902, three Basilian hieromonks and one lay brother arrived in Canada to work among their countrymen. Since 1905, some Belgian Redemptorists obtained the faculty of adopting the Byzantine rite and were sent to the Ukrainian immigrants in Canada. Now the Redemptorists have a province of the Ukrainian Byzantine rite there. The small number of missionary priests who travelled from one colony to the other, proved to be by far insufficient. So Russian Orthodox propaganda started from the United States as well as Protestantism could win followers among the Ukrainians, especially with those who had become disappointed with the actual situation. There were also some other ecclesiastical bodies which disappeared after a certain time.³⁵

In 1910, Archbishop Kyr Andrew Count Sheptytski, Metropolitan of Halych, came to Canada to attend the Eucharistic Congress. This journey

34. I owe the data to the then secretary to the Apostolic Visitor of the Syro-Malabar faithful living outside Kerala (Mar Antony Padiyara, then Metropolitan of Changanacherry), Rev. Prof. Dr. Xavier Koodapuzha. The report was submitted to the Pope of Rome in 1980. According to this report, there were in the United States from the metropolitan eparchy of Changanacherry 483, from the Metropolitan eparchy of Ernakulam 176, from the eparchies of Irinjalakuda 109, of Kanjirapally 105, of Kothamangalam 236, of Kottayam 721, of Mananthavady 28, of Palai 552, of Palghat 10, of Tellicherry 104, and of Trichur 110 Catholics. - Information of December 20, 1985.

35. On the troubles among the Ukrainian settlers and the ecclesial struggles connected with them, see the informative article by R. P. MOROZIUK, *The Ukrainian Canadian Church. The Quest for Identity: Diakonia* 14 (1979) 109-127; cf. also M. LACKO, *The Churches of Eastern Rite in North America: Unilas* 16 (1964) 105

offered him the occasion to visit the Ukrainian colonies and to search for a solution of the existing problems.³⁶ After his return to Europe, he took efforts to obtain a bishop for the Ukrainians in Canada. On July 15, 1912, the Holy Roman See established an Ordinariate for them appointing at the same time Fr. Nikita Budka titular bishop and Ordinary with personal and territorial jurisdiction for the whole of Canada. The new Ordinariate was not attached to any existing metropolitan province of the Roman rite, but immediately responsible to the Apostolic Delegate in Canada.

Kyr Nikita was certainly a tireless apostolic worker who wished the best for his Ukrainian community. But his ascetic, rather severe style of living did not win him much sympathy with the Canadian episcopate nor with many of those under his spiritual care. Nevertheless, when he returned to Ukraine in 1929 to serve there as auxiliary to Metropolitan Andrew, he left to his successor, Kyr Vasyl V. Ladyka, 299 parishes, 29 eparchial and 18 religious priests and 100,000 believers.

From its beginning, the Ukrainian Catholic church in Canada had to suffer from the scarcity of priests. There were not enough priests in Ukraine to emigrate to Canada. The extension of the prescriptions of the Roman decree of the Propaganda Fide *Ea semper* of August 11, 1913, (edited on request of the United States hierarchy) to Canada, did much harm to the spiritual welfare of the Ukrainian Church in Canada. According to this decree, only celibate priests were allowed to come from Europe and those to be trained in Canada, had to conform to the Latin discipline of clerical celibacy. Even now one can realize the consequen-

ces of this decree, if one compares the number of priests working among the Ukrainians and the number of churches.

A new immigration wave took place after World War II. Ukrainians, Ruthenians, Slovaks and Hungarians whose homelands had fallen under communist regime, succeeded in getting visas for Canada. They all came under the jurisdiction of the Ukrainian Ordinariate with headquarters in Winnipeg, Manitoba. The new situation brought many problems between the old emigrants and the newcomers and demanded a new regulation in the field of jurisdiction. Kyr Vasyl was not any longer able to lead the large community scattered throughout Canada. Therefore, the Holy Roman See established three Apostolic Exarchates on March 3, 1948: (1) for Central Canada with headquarters at Winnipeg (Manitoba), (2) for Western Canada with headquarters at Edmonton (Alberta), (3) for Eastern Canada with headquarters at Toronto (Ontario). Many of the new immigrants, and also the descendants of the first immigrants moved to the industrial centres in the East. On March 10, 1951, the Exarchate for Central Canada was divided into the Apostolic Exarchate of Manitoba (Winnipeg) and the Apostolic Exarchate of Saskatchewan (Saskatoon). At last, the Roman Apostolic See established the Ukrainian Metropolitan Province. The existing Apostolic exarchates were promoted to the rank of eparchies: Winnipeg became the see of the metropolitan, while the eparchial sees became Saskatoon, Edmonton and Toronto. On June 27, 1974, parts of the eparchy of Edmonton were detached to become the eparchy of New Westminster (British Columbia).

The efforts of the Slovaks of the Byzantine rite who belonged to the

36. Cf. G. PROKOPTSCHUK, *Metropolit Andreas Graf Scheptyckyj. Leben und Wirken des grossen Förderers der Kirchenunion*, Munich 1967, 338-340.

Ukrainian eparchy of Toronto were successful. The then auxiliary bishop of Toronto who was, at the same time the Visitor for the Slovaks, was made the first eparch of the Slovak Eparchy of Saints Cyril and Methodius of Toronto on October 13, 1980. The faithful of this new eparchy are, historically, Slovakized Ruthenians hailing from the eparchy of Preshov (Eastern Slovakia). Their majority are post-World War II emigrants. This eparchy does not belong to the Ukrainian Metropolitan province, but depends immediately on the Holy See of Rome.

Many Catholics of the Eastern Churches immigrated to Canada also from the Near East, especially during the last decades. At the request of the Patriarchates of Antioch (Maronite and Melkite), the Roman Holy See established on October 13, 1980, the Apostolic Exarchate for the *Melkites* living in Canada and on September 8, 1982, Eparchy of St. Maron of Montreal for the *Maronite* faithful. The Melkite Apostolic Exarchate was raised to the status of the St. Saviour's Eparchy of Montreal on September 1, 1984. Both the pontiffs have the title of Archbishop and enjoy jurisdiction over all their respective faithful in the whole of Canada. Also the Armenians have their own hierarchy, as Canada belongs to the Apostolic Exarchate of the United States and Canada.

There are also people of other Eastern Churches in Canada: *Hungarians*, *Chaldeans*, *Chaldeo-Malabarians*, *Syro-Malankara*, *Romanians* and *Russians*.

The Eastern Catholic Churches in the Light of the statistics

1. *Ukrainian Metropolitan Province of Winnipeg*

1. *Metropolitan Eparchy of Winnipeg*

Parishes 42, churches 124; 39 eparchial and 14 religious priests; 12 permanent deacons; Seminarians 8; religious brothers 2; religious sisters 30; baptisms 400; faithful 49,500.

2. *Eparchy of Edmonton (Alberta)*

Parishes 27, churches 88; eparchial priests 32, religious priests 15; permanent deacons 5; religious brothers 12; religious sisters 35; baptisms 766; faithful 41,065

3. *Eparchy of New Westminster (B.C.)*

Parishes 23, churches 6; eparchial priests 10, religious priests 4; 1 permanent deacon; seminarians 6; religious sisters 5; baptisms 59; faithful 7,700.

4. *Eparchy of Saskatoon (Saskatchewan)*

Parishes 37, churches 91; eparchial priests 14, religious priests 6 in the pastoral ministry of the eparchy; religious priests-total 20; permanent deacons 2; seminarian 1; religious sisters 36; baptisms 385; faithful 24,860. - The areas of Cudworth and Kamsack with a total of 14 parishes are, for the time being without priests; lay representatives are charged with the administration of the parishes.³⁷

5. *Eparchy of Toronto (Ontario)*

Parishes 78; eparchial priests 81, religious priests 17; permanent deacons 15; seminarians 10; religious brothers 12; religious sisters 39; baptisms 330; faithful 83,200.

37. Kind information of the protosyncellus of the eparchy of Saskatoon Rev. Robert Luzney, dated November 4, 1985.

II. Slovak Eparchy of Saints Cyril and Methodius of Toronto (residence: Unionville, Ontario)

Parishes 12, churches 3; eparchial priests 15, religious priest 1; seminarians 3; baptisms 100; faithful 30,000.

*III. Maronite Eparchy of Saint Maron of Montreal*³⁸

Parishes 9, missions 3; eparchial priests 4, religious priests 9; 1 hypodeacon; religious sisters 4; faithful 100,000.

IV. Melkite Greek-Catholic St. Saviour's Eparchy of Montreal

Parishes 6, missions 4, eparchial priests 2, religious priests 6, baptisms 230, faithful ca. 40,000.³⁹

V. Armenian Catholic Exarchate of the United States and Canada

Parishes 2 (Toronto and St. Laurent, Quebec); eparchial priests 2; 1 school (Montreal) run by the Armenian Sisters of the Immaculate Conception; faithful 10,000.

VI. Other Oriental Catholic Churches in Canada

1. Hungarians

As mentioned above, they are under the jurisdiction of the Ukrainian Eparch of Toronto. A mitred archpriest is their episcopal vicar. They have 7 parishes and missions with four priests. It is said that other Hungarians are living in other parts of Canada, too, but so far the Ukrainian eparchs have not yet established any parishes for them.

2. Chaldeans

The faithful number approximately 1,000. Mar Ibrahim, eparch of St. Thomas of Detroit (U. S. A.), is visiting these people, but they have neither a parish of their own nor a priest charged with their pastoral care.

3. Chaldeo-Malabarians

There is one mission in Toronto under the direction of Fr. Anthony Kozhuvanal. The exact number of the faithful is not known. In 1979, the then Apostolic Visitor for the Malabarians outside Kerala, India, collected the addresses of 542 faithful.

4. Syro-Malankara

There are groups of faithful in Toronto and Montreal, but our source⁴⁰ does not mention any appointed pastor for them.

5. Romanians

They have got one parish. The exact number of the faithful is unknown.

6. Russians

For them, there is also one parish. The number of the faithful may be around 200.

Oriental Hierarchs in Canada

1. Metropolitan Eparchy of Winnipeg

Kyr Nikita Budka (1912-1929), Ordinary

Kyr Vasyl V. Ladyka (1929-1948, Ordinary; 1948-1951 Apostolic Exarch

38. Kind information of the protosyncellus of the eparchy of St. Maron of Montreal, Rt. Rev. Corepiscopus Dr. Elias El-Hayek, dated October 25, 1985.

39. For these and the following informations, the author is grateful to Mr. Edmund M. Idranyi, Secretary to the Ruthenian Byzantine Eparch of Van Nuys (Letter dated December 18, 1985).

40. Cf. *The Syro-Malankara Church Calendar 1985*, Trivandrum 1985, 144.

for Central Canada; 1951-1956
Apostolic Exarch of Manitoba)

Kyr Maxim Hermaniuk, Metropolitan
(1956...)

2. *Eparchy of Edmonton*

Kyr Nile Nicholas Savaryn (Apostolic
Exarch of Western Canada 1948-1951,
Apostolic Exarch of Edmonton
1951-1956, Eparch 1956-1986)

Kyr Martin Greschuk, Apostolic Admini-
strator (1985)

3. *Eparchy of Saskatoon*

Kyr Andrew Roborecky (Apostolic
Exarch 1951-1956, Eparch 1956-1983)
Kyr Basil Filevich (1983-....)

4. *Eparchy of Toronto*

Kyr Isidore Borecky (Apostolic Exarch
for Eastern Canada 1948-1951;
Apostolic Exarch of Toronto 1951-1956;
Eparch 1956-...)

5. *Eparchy of New Westminster*

Kyr Jeronim Jerome Chimy (1974-...)

6. *Slovak Eparchy of Saints Cyril and Methodius of Toronto*

Kyr Michael Rusnak (1980-...)

7. *Maronite Eparchy of Saint Maron of Montreal*

Mar Elias Fares Shaheen, Archbishop
(1982-....)

8. *Melkite Greek Catholic St. Saviour's Eparchy of Montreal*

Kyr Michael Hakim, Archbishop
(Exarch 1980-84, Eparch 1980...)

9. *Armenian Catholic Apostolic Exarchate of the United States and Canada*

Bishop Nerses Mikail Setian (1981-....)

Conclusion

This survey shows that the Churches of the Oriental traditions which are in communion with the Holy See of Rome as the centre of their unity, are no museum pieces. Wherever they go, they have to bring their own apostolic heritage and live it in freedom. If there is good will on the part of the already established individual Churches, the newcomers can develop in their new surroundings immediately. In our times, in most parts of the world the Latin hierarchs, in general, have recognised the value of the Eastern traditions and have understood them as an enrichment. The only exception in the whole world seems to be India.

Whoever reads the intervention of a certain Latin rite archbishop from India in the latest Synod of Bishops in Rome, must have been (to say the least) surprised to see views expressed by a prelate of the 20th century which rather belonged to the 19th century. The author of this study was simply reminded of the intrinsically anti-Oriental views and opinions of the Latin Patriarch of Jerusalem, Msgr. Giuseppe Valerga, before and during the First Vatican Council!

Justice is a right of all humanity. No part can be excluded. None has the right to deny it to a certain group of people, not even in the name of an undefined "inculturation"! The Eastern hierarchs in India, on their part, must see that they are in a better position. What is expected from them is to act and to behave as Oriental prelates and not as minors waiting that others solve their problems and questions. The cry for Oriental eparchies and exarchates in India and abroad is heard: How long will the children of God have to wait until their pastors open their ears and their hearts?

The Erection of the Eparchy of Tellicherry and the Missionary Predicament of the Syro-Malabar Church

Introduction

Establishing a new diocese is a normal thing in the life of a Church. It is only a canonical and historical development. But the case of the Syro-Malabar eparchy of Tellicherry is different. It was erected for the emigrants of the Syro-Malabar Church who settled in the northern parts of Kerala, generally called Malabar, the erstwhile Malabar district of Madras State. At present the Syro-Malabar Church faces the same problem of imparting proper pastoral care to her children, 'emigrants' in their own fatherland. But the gravity has increased because the settlers are widespread in India and in many parts of the world at large. As the Syro-Malabarians, clergy and laity alike, relentlessly worked for the erection of the eparchy of Tellicherry, the time has now come for collective effort and largescale propaganda. In this article we are trying to compare two parallel situations - the background and growth of the eparchy of Tellicherry and the present day predicament of the Syro-Malabar Church in its pastoral and missionary fields.

The Delimitation of the Jurisdictional Territory of the Syro-Malabar Church

It is common knowledge that the Thomas Christians had All India

Jurisdiction till the beginning of the 17th century. "According to information gathered from several books and wellknown facts, the bishop of Serra (Malabar) was always an archbishop and was the oldest in the whole of India. It's archbishops and prelates were always called Archbishop Metropolitan of All-India and of its confines"¹. On the 4th August 1600 the patronage of the king of Portugal was extended to the Oriental Church of India. Their ancient Primatial Metropolitan See was suppressed and it was made a suffragan to the Latin archdiocese of Goa on 5th November 1599 when Fr. Francis Roz SJ was appointed the bishop of Angamaly, the See of the Thomas Christians. Due to the unrest that followed the archepiscopal title was restored on 22nd December 1608. Roz SJ who illegally employed the title 'Metropolitan of India', defended this on the authority of an author who had lived many centuries ago. This author says: "Hendo, which signifies the same as India, extends from the river Indus to the Cape of Comorin."² The See of Angamaly was transferred to Cranganore on 3rd December 1609. On 22nd December 1610 the All-India Jurisdiction of the Oriental Church in Kerala was narrowed down to a restricted territory in Kerala. Hence "All-India Jurisdiction" was de facto and de Jure abolished.

1. Campori SJ, as quoted in Placid J. Podipara, *The Hierarchy of the Syro-Malabar Church*, Alleppey: 1976, pp. 34-35.

2. Placid, *Op. Cit.*, p. 33.

There was no attempt to restore the ancient all-India Jurisdiction of the Thomas Christians. When in 1886 the Indian Latin Hierarchy was established under the Propaganda, Cranganore was suppressed, its title (ad honorem) being reserved for Portuguese Prelates. The Portuguese Archbishop of Goa (Primate of the East) was made Patriarch of the East India – the former All India of the Thomas Christians in some sense³. When the Syro-Malabar Hierarchy was established in 1923, the all-India Jurisdiction also ought to have been restored. It is an anomaly that the Latin Church which entered India in the 15th century, where an apostolic Church was flourishing for fifteen centuries, has the nationwide Jurisdiction while the original Church has not. The non-Catholic counter-part of the Syro-Malabar Church, the Church of the East (Nestorians) possesses such a title.

Migration to Malabar

Although the migration of farmers in search of arable land began as early as in the 1920s it became a strong movement only in the 1940s. Many reasons are attributed to this large scale exodus from South Kerala to the North, and the adjoining areas in Mysore and Madras states. Scarcity of food supplies, monetary inflation, the great economic depression during and after the Second World War, unemployment, unavailability of land, some sectarian laws enacted by the then Dewan of Travancore etc. are the main causes of this flow⁴. In spite of the vengeance of unclement weather, hostile wild animals and a myriad of

other problems thousands of south-erners migrated to Malabar seeking new pastures and dreaming bright prospects. By the end of 1960s migration weakened and finally came to a full stop in the next decade.

Among the migrants there were followers of every religion but the vast majority belonged to the Catholic Thomas Christians of Kottayam District, the former eparchy of Changanacherry⁵. They colonised as many places as possible depending on the availability of arable land. The Malabar colonization was not a venture initiated by Church leaders but a spontaneous reaction of a people to a demanding situation. There were migrations under the auspices of the eparchy of Kottayam too. Bishop Mar A. Choolaparampil and Chev. V. J. Joseph took the lead and the faithful of that eparchy colonised a few centres in Malabar in 1943 and they are a thriving community today. Likewise the Nair Service Society also established a colony in Malabar in 1951 by acquiring 5000 acres of land and distributing it to Nairs from the South. No other community has made any concerted attempt towards colonization. Of these the migration of the Thomas Christians is unique in the sense that it was organised by thousands of families and has various dimensions. It was a great movement. Here it could be borne in mind that migration was not unknown to Thomas Christians before the colonization of Malabar. In the last quarter of the 18th century and in the early years of the 19th century many of their forefathers had migrated to Kuttanad in the districts of Kottayam and

3. Placid J. Podipara, *Thomas Christians*, Bombay 1970, p. 194.

4. Mgr. Thomas Pazheparampil, *Swapnabhoomiyil* (Mal.), Tellicherry 1980, narrates the history of migration to Malabar.

5. Dr. K. K. N. Kurup, *Modern Kerala – Research Essays on History* (Mal), TVM. 1980, p. 145 also Prof. K.V. Joseph, "Malabar Colonization and Development of Agriculture", *Mathrubhumi Weekly*, (1984 May 13-19); pp. 26-29.

Alleppey. Many others went to the High Ranges, the hilly region in the present districts of Kottayam, Idukki and Ernakulam, while some others chose the remote areas of Quilon, Trivandrum and Cape Comorin districts.

Pastoral Care Imparted to the Migrants

The new settlers were happy to have so many of their own people around them. But they were not attended by priests of any Church for a long time. Syro-Malabarians are always a worshipping community and to them faith is as precious as lifebreath. This inward spirit of Christian hope helped them to persist during a period of uncertainty. Hundreds of migrants died of cholera, malaria and other diseases. Most of them could not get a christian burial. The price the migrants paid for the transformation of the jungles into the abode of a beautiful culture was very heavy. Often wild animals destroyed their crops and dwellings, unfamiliar weather and unruly terrain ate up their health. Many returned to Travancore. The Thomas Christians who settled in Malabar had no priest or church to organise their life of faith. To the settlers Church became their anchorage as a community of believers as individuals and collective groups. Deprived of spiritual assistance from ecclesial set up, they resorted to incessant prayer and arranged occasional meetings of prayer in small and convenient groups.

The pioneers of colonization decided to face the situation by bringing their tragic plight to the notice of the bishops of their homestead and new settlement. Hence they approached bishops of Ernakulam, Changanacherry and Calicut. In 1945 Bishop Prosorpio of Calicut made it clear that he had no intention to

invite Syro-Malabar priests to Malabar for the service of the Syrian settlers. The Syro-Malabar Hierarchy wrote to the Holy see and as a result Rome directed the bishop of Calicut in October 1947 to invite Syro Malabar priests from Travancore. The Syrian bishops also were informed of this but nothing happened at Calicut. The Syrian bishops again sent petitions quoting the Decretum of S. C. for Oriental Churches on 23rd December 1929 which allowed the appointment of Greek Catholic priests for the migrants of that rite in America. Later the new bishop of Calicut Rt. Rev. Msgr. A. M. Patroni SJ invited the Carmelites of Mary Immaculate to attend to the spiritual needs of the Syro-Malabar immigrants. It may be useful to note that they already had a house in the diocese serving the Latins. Hence some of the priests of this congregation came to Malabar and opened a new chapter in the history of Malabar colonization. The first parish for the Syrians was established at Thariode on 8th April 1947. The first parish priest was Fr. Cherubin CMI.

The torrential flow of immigrants necessitated some concrete action because in many places the new comers outnumbered the Latins. After constructing a chapel at Payyampally in 1938, as their first monument, the migrants built many more churches, but the priests were very few. So the bishop of Calicut began recruiting Syrian candidates for priesthood to work among the immigrants. The immigrants sent numerous petitions to their bishops and their only archbishop, of Ernakulam, as early as in 1948 to intervene and save them from the feeling of unwantedness from the part of the mother Church. Many articles and books appeared demanding the erection of a new diocese for the Syrian settlers. The Catholic daily *Deepika* played an important role in

conscientising the Syro-Malabar folk in those days.⁶

The establishment and growth of the Eparchy of Tellicherry

The Holy See was duly informed of the situation in Malabar and it asked the bishop of Calicut to appoint a priest to look after the affairs of the settlers, with over all charge. On 27th June 1952 Fr. Joseph Edamaram was appointed the Vicar General and priest-in-charge for the emigrants. In 1953 the Holy See wanted real statistics and the V. G. visited all the colonies collecting data to be presented in Rome. Bishop Patroni took the data to Rome and presented it to the Holy See.

In order to study the situation Eugene Cardinal Tisserant the then Secretary of the S. C. for Oriental Churches visited Kerala in the first week of December 1953. On the 9th of December he reached Calicut and in his speech he thanked and praised the service rendered to the Syrian settlers by the clergy of the diocese of Calicut. On the next day the Cardinal went to Peravoor, the first colony of the emigrants in Malabar, and Tellicherry on the Arabian Sea coast which the bishop of Calicut suggested to be ideal for a new diocesan headquarters as enquired by the Cardinal. During his stay in Kerala the Cardinal got numerous petitions both from the clergy and the laity, demanding a new eparchy for the Thomas Christian emigrants. After reaching Rome Cardinal Tisserant took the necessary steps and by the decree of the Holy See "Ad Christi Ecclesiam" on 31st December 1953 the eparchy of Tellicherry was erected for the

emigrants of the Syro-Malabar Church in Malabar. The territory of the new eparchy was co-extensive with that of the diocese of Calicut. By the same decree Fr. Sebastian Valloppilly of Palai was appointed the first Apostolic Administrator as well.⁷

The growth of the diocese from practically no material resources is a part of history. At the time of erection the eparchy had a Catholic population of about 75,000 and only one parish priest of the Syro-Malabar Rite. There were no convents. With the exception of a dozen middle schools there were no educational institutions. The phenomenal growth of the diocese in all the spheres of Christian witness is clear from the tables given below. By a decree of the Holy See on 29th April 1955 the territory of the eparchy was extended to circumscribe the present Latin dioceses of Mangalore, Chickmagalore, Mysore and Ootackamund. On the 1st March 1973, by the Papal Bull "Quanta Gloria Orientales Ecclesiae" the eparchy of Tellicherry was bifurcated and the new eparchy of Mananthavady was formed consisting of the civil districts of Wynad, Shimoga, Chickmagalore, Hassan, Mandya, Mysore and Nilgiris. On the 20th June 1974 when the new eparchy of Palghat was erected those parishes of Tellicherry which were in the district of Palghat were entrusted to the new eparchy. On 31st of December 1975, 10 parishes of Tellicherry were added to the eparchy of Mananthavady. The eparchy of Tellicherry was bifurcated a second time when the eparchy of Thamaracherry was erected on 28th April 1986 by the Papal bull "Constat Non Modo", comprising the districts of Calicut and Malappuram. At present the territory of Tellicherry comprises

6. cfr. Joseph V. Kallidukil, *Kerala Syrian Rite and Migration to Malabar*, Tellicherry 1949 for details

7. Dr. Varkey Vithayathil, *The Origin Progress of the Syro-Malabar Hierarchy*, Kottayam, 1980, pp.123-125.

the districts of Cannanore, Kasargod, South Canara and Coorg.

The eparchy of Tellicherry was a missionary eparchy from the very beginning. The gradual growth of parishes led to the overall development of the area inhabited by the followers of all religions. Apart from the services of various organs of the eparchy like catechetical formation, Bible Apostolate, Temperance movement, Social Service Society, Vocation bureau and educational and charitable institutions, the eparchy has a leading role in the day to day life of Malabar. Migration brought about a revolution in agriculture, plantation, resettlement of the evicted, education, health, effective communication, rural electrification, emergence of new townships etc. There is no wonder in saying that the Christian migrants in Malabar have played a significant role in the social transformation of the region.⁸

The erection of the eparchy of Tellicherry was unprecedented in the history of Malabar Church in the sense that it introduced a new method of evangelisation through pastoral care to its immigrants.⁹ There were hundreds of conversions and reunions effected in the eparchy of Tellicherry where Thomas Christians abounded in the past centuries. The historical importance of the eparchy is on another plain. It is with the erection of the eparchy that the Catholic Thomas Christians could break at least partially the barrier of unjust delimitation of the territory imposed on them. The success of Tellicherry prompted the Holy See to extend further the 'territory' of the Syro-Malabar Church in and outside Kerala - a right step towards the full restoration of the

all-India jurisdiction. On 16th March 1954, when Rev. Sebastian Valloppilly and his team started to Tellicherry from the Cathedral of St. Thomas, Palai, Bishop Mar Sebastian Vayalil of Palai encouraged them saying: "Go ahead friends. You are returning to the land unjustly occupied by the Parunkis. This is a victory. You will have to face difficulties and inconveniences. Face them boldly. We are here to help you in your every need. We will send more personnel and more help soon. Proceed without fear."¹⁰

The first decades of the eparchy of Tellicherry experienced magnanimous and Christian acts of charity shown by the old southern eparchies of Syro-Malabar Church especially Palai. This was only a gesture of love shown by the mother Church to her daughter. Even retired priests of those eparchies opted to serve the new eparchy. Seminarians were recruited and trained at the Minor Seminaries of Palai, Trichur, Ernakulam, Changanacherry and Mission Home, Palai. The Mother Church in Travancore considered it her duty to help the young Church of Tellicherry in all possible ways. "The care and anxiety of the mother Church is always to protect her children and to render every help to grow. It is the duty of all the Kerala Nazranis to help Tellicherry. They don't have enough priests, churches, schools, hospitals, transportation facilities etc. These are to be given to them by their mother, the Nazrani Church. She has bestowed the new eparchy with a suitable pastor. Now what they deserve is our support. Hence we should never forget that the primary and most important resort of the

8. Dr. K. K. N. Kurup, "Christian Peasantry and Social Change in Malabar" in K. J. John (ed). *Christian Heritage of Kerala*, Cochin 1981, pp. 316-324.

9. *Sacerdotal Silver Jubilee Souvenir*, Tellicherry 1970, pp. 86-87.

10. As quoted in Pazheparampil, *op. cit.*, p. 167.

Tellicherry people is their mother Church. They (migrants) worked for extending the boundaries of the Kerala Nazrani Church and hence they need the help of their household. Such a help is an essential requirement for the lively existence of their mother Church even. If growth is the sign of life, we have to support by all means the growth of our Church and hence for more fruitful existence of our Church.¹¹ As the European emigrants have transformed America into a world power through their adventurous spirit and dedication to work, Tellicherry has to lead the Church in Kerala.¹² In every sphere of Christian life and witness Tellicherry is in the

forefront. How much good might have been lost the Church and the people at large if the eparchy was not erected! Cardinal Tisserant who was instrumental in the hands of God in establishing the eparchy of Tellicherry once said: "The erection of the Tellicherry diocese is one of my greatest successes."¹³ He can rejoice in the Lord for his efforts have borne fruit. Bishop Mar Sebastian Valloppilly also can rejoice with him saying: "I thank him who has given me strength for this, Christ Jesus our Lord because he judged me faithful by appointing me to his service" (I Tim 1,12). The very same thing can be said of the pioneers – both Priests and laymen.

Table I: Statistics in 1953

Diocese	faithful	priests	sisters	parishes	schools
Calicut ×	17217				
Tellicherry	74129	13	—	14	7

Table II: Statistics in 1962

Diocese	faithful	priests	sisters	parishes	parishes with res.	priests	H.S.	U&L.P.S.	Hospitals
Calicut	29181	73	378	15		40	11	28	8
Tellicherry	138377	75	303	74		62	9	58	9

*Table III: Statistics in 1986***

Diocese	faithful	priests	sisters	seminarians	parishes	H.S.	U&LPS	hospitals or other ch. Insts.	Catholics of other Rite cared by
Calicut	50930	140	1030	31	125	24	44	60	7312
Tellicherry +	457830	364	1825	268	283	59	126	84	882

× Statistics not available.

** In the Malabar districts of Kerala there are altogether 6,00,000 Catholics. Of these 35,000 belong to the diocese of Kottayam, 40,000 to Palghat and 10,000 to Bathery. Non-Catholics number about a lakh. Among them CSI (head quarters of N. Kerala Diocese at Shornur) is the most numerous with a population of 35,000 followers. Malankara Orthodox Church (Chathamangalam, Kunnamkulam and Bathery), Syrian Jacobite Church (Meenangadi), and Mar Thoma Church (Kunnamkulam) constitute the rest. Protestant groups have only nominal presence.

+ Comprising the three eparchies of Tellicherry, Manathavady and Thamara-cherry.

11. K. E. Job M. A. B. T., "Why Should we Help the Diocese of Tellicherry?", *Deepika*, 17-3-1954, p. 1.
12. C. M. Joseph, "After Quarter of a Century", *Sacerdotal...*, op. cit. p. 33.
13. Bishop Mar Sebastian Valloppilly, "Cardinal Tisserant" *Christian Orient* V. 1-2, p.5.

Part II

The Problem

Migration is a fact. Our world has become a small global village and migration is a necessity of the day. World history is full of such migrations. The intention of the migrants may be diverse such as employment, agriculture, resettlement, missionary activity, escape from persecution and crusades. But nowhere can we see a migrant community discarding its cultural ethos and dissolving itself into a totally alien milieu. What they do is gradual adaptation of the cultural heritage existent in the places of immigration. With this in our mind we have to analyse the problem faced by the Syro-Malabar Church.

India is often pictured as a nation comprised of numerous nationalities. But they all are knit into the one reality of India. The post-independent era saw the free movement and migration of Indians in this vast subcontinent. The India Government services, new employment opportunities in mines, constructions, railways, industries and others, availability of land for agriculture and plantations etc. are the causes of this migration. Today migration has exceeded the national limits of India as well. People belonging to every faith have made such emigrations. They often migrate with their families and settle at the new places of adoption. And quite naturally they build their own places of worship also in those regions. Even though the great majority of Indians are Hindus and India is dotted with temples and pilgrim centres of that religion, the Hindu migrants build their own temples. For example the Hindus from Kerala have built temples in cities like Madras, Delhi,

Bombay and even New York. Nobody calls it fissiparous or destroying unity of Hindu religion but hails as the example of the great legacy of India-unity in diversity. Likewise the Thomas Christians belonging to Malankara Orthodox Church have set up four dioceses outside Kerala viz. Madras, Calcutta, New Delhi and N. America. Syrian Jacobite Church has one called "Bahya Kerala Diocese" (Delhi) while Marthoma Church has three viz. Bombay-Delhi, Malasia-Singapore and Madras-Kunnankulam. On the other hand the Syro-Malabar Church which has more numerous faithful in the main cities of India and abroad imparts pastoral care to her children through a parish in Bangalore and half a dozen priests in Bombay, Pune, Madras, New York, Gulf Countries and W. Germany and the Syro-Malankara Church through a parish in Madras and priests in Pune, Bombay and Bhopal. Are their mother Churches negligent of their responsibility towards their children outside Kerala? It is not so. The Latin bishops in India do not "allow" the Malabar and Malankara Churches to administer proper pastoral care to the migrants, or the missionaries of those Churches to preach the Word of God without denying their oriental ecclesial identity. "It is unfortunate that the Latins identify the Catholic Church with the Latin Church which hardly tolerates the existence of the Oriental Churches. This mentality still prevails in the Latin American Countries and India. The inability on the part of the Latins to understand the oriental mentality, their traditions and ethos compounds this problem."¹⁴

Reflections on the Problem

Very much has been already said about the sad predicament of these Oriental Churches regarding the

14. Archbishop Kyr Butros Rai of Edessa, "Emigrants and the Mother Churches", *Christian Orient*, (= CO) IV, 3, p. 124.

execution of their missionary responsibilities and imparting proper pastoral care to their children in diaspora. Discussions and commissions are on their unending march. The Apostolic visitation has proved fruitless. The Orientals should grasp the delaying tactics of the Latins. The policies they adopted before and after the erection of the eparchy of Tellicherry is repeated even today. A memorandum "in the name of the settlers in Malabar" was submitted to Cardinal Tisserant in 1953, stating "that they were quite happy and contended under the Latin bishop of Calicut and that there was no need of erecting a new diocese for the settlers."¹⁵ Bunches of such letters and documentations are sent to Rome even today.¹⁶ Bishop Valloppilly himself got a memorandum from the 'settlers' of Mananthavady saying that they don't need a separate parish and church of the Syro-Malabar Church there.¹⁷ The typical Latin intolerance is exemplified in the following letter of Archbishop Joseph Attipetty of Verapoly: "And now a severe blow has been dealt with by the widening of the Jurisdiction of the Syrian Hierarchy to surprising limits. while previously the Syrian diocese were limited to certain areas in Malabar, where there was all reasonable scope and facilities for their work and progress, which themselves they were utilising to encroach unreasonably upon our work as mentioned above, the limits have now, by the decree of the S. C. of the Oriental Churches, been

widely extended as to embrace whole of Kerala and the whole territory of the dioceses of Coimbatore and the whole of Mysore and Mangalore dioceses. This has simply astounded the Latin Hierarchy and the Latin Catholic Congregations. Perhaps the next step will be to embrace the whole of India and Pakistan on the plea that here may be some Syrian Catholics living here and there in small numbers in some places or in some nooks and corners of our sub-continent"¹⁸.

The argument of Bishop Prosorpio of Calicut in 1945 is repeated by the Latin Hierarchy in India today¹⁹. He argued that is the Syro-Malabarians are not integrated in the Latin Rite, the latter won't have any profit by the migration of the former. The same argument is put forward even today. This is a subtle kind of neocolonialism which condemns the Oriental Church to dissolve in the Latin Church. What is called 'uniatism' means simply this. The future of the Oriental Churches in India is very much dependant on the religious and ecclesial life of the migrants because they are the vital element of their Church. If the total ecclesial life style of the immigrants is not reestablished on oriental lines, the future prospects will be bleak. The policy of the Latin Church is thus weakening the mother churches of the emigrants. The one searching for the cause of "Liturgical misery in India"²⁰ will find the answer - the

15. Mar Valloppilly, *art. cit.*, p.6.

16. cf. Dr. C.A. Abraham, "A bunch of Tell-Tale Letters" *co* V, 1-2, pp. 105-115.

17. It is an irony of history that Mananthavady became the headquarters of another Syro-Malabar eparchy!

18. Letter of Archbishop Joseph Attipetty to Fr. Jerome Disouza SJ in "Latin Oriental relations and the mission of the Church in India", A document submitted by the "Latin Bishops of India to H.H. Pope John Paul II, p. 104.

19. Kallidukil, *op cit.*, p.40.

20. Dr. Rudolf Kaschewsky, "Liturgical Misery in India", *co*, II, 3, pp. 120-132.

indiscriminate introduction of Latin medieval pieties and aliturgical devotions in the Syro-Malabar Church with a total disregard for the Oriental ethos and liturgical genius of the Church. Should we again breed a generation of Orientals ignorant of their traditions and history—servants in their own home? Should they continue to feed another individual Church with personnel even impoverishing itself as if it is a colony of the landlord?

Absence of proper pastoral care leads to alienation from the genuine traditions of their Church. Apostolic zeal the Oriental Churches inherit, is received and transferred to posterity through adequate formation and leading a liturgy-centred life. Observation of fasts like fast of the Ninivites, eight days fast, fifteen days fast, sufara, the great fast, organisations of children and youth like CML, KCSL etc. have traditionally sustained the elan vital of the Church and fostered many vocations. The system of christening *their children with Biblical names*, the unique Nazrani custom of “Appam Murikkal” (on Maundy Thursday), the traditional and strict custom of evening family prayer, celebrations on many occasions like special feasts, and the prayer meetings called “masakkuttam” family visits of the parish priests, harvests, pilgrimages, and all such traditional arteries of ecclesial consciousness are ignored or overlooked in the places of migration. The Syrian custom of supporting the parish church and parish priest is not in practice in the diaspora and the sense of belongingness is lost. “Consequent upon the want

of Bishops of our own, ancient customs and rites have, with the flow of time, become marred in their beauty”.²¹ History repeats itself!—The prayer of the migrants in Malabar was for celebrating the feast of Dukrana of their father in faith St. Thomas the Apostle in their new settlement.²² The same is the prayer of the Syro-Malabarians in dispersion now.

The theory of “one territory—one bishop” which the Latins uphold now was violated by the Latins themselves in India. The establishment of the dioceses of Cochin and Goa took place when the all-India jurisdiction of the Thomas Christians was in vogue. Later they introduced Propaganda jurisdiction in 1661 while the Latin Padroado jurisdiction was prevalent. And both were claiming authority over the same people! “We cannot help remarking in this connection, that before the advent of the portuguese (1498), the only form of Christianity known to nearly the whole of Asia was the Syrian Church and the only jurisdiction that existed was also of the Syrian Church.”²³ “Most of the troubles could be traced to the double jurisdiction over the same persons claimed by Padroado and Propaganda.”²⁴ When one consider this, the establishment of Latin jurisdiction wherever they want and denial of jurisdiction to Orientals on their own land, he cannot understand the meaning of ecumenism or Catholic openness. “Interpreting this canon (canon IX of Lateran IV of 1215) to their own advantage, the Latin Church invaded the Oriental territories and subjugated the Orientals who were already there.”²⁵ “The Oriental Catholics

21. A. Pareparampil, *An Account of a very Important Period of the Catholic Syrian Christians of Malabar*, Puthenpally, 1920, p. 187.

22. Kallidukil, *op. cit.*, P. 50.

23. N.A. Thomas, *One Territory –One Bishop?*, Changanacherry 1971, p.17.

24. Mar J. Powathil, “Explanation Regarding Certain Points”, *C O III*, 1–2, p. 18.

25. Dr. G. Chediath & Dr. T. Vellilamthadam, “One territory, one Bishop, one Jurisdiction Solution to the Problems?”, *C O IV*, 1, p. 8.

are so real as people of the Eastern tradition that they can be the target of anti-Oriental propaganda, if not sheep-stealing by the Latins. In this respect Orientals were never asked their consent for the erection of Latin dioceses in their midst."²⁶ This problem is not only of the Oriental Churches of India.²⁷ But today there are in many parts of the world Oriental jurisdictions have been established for the faithful of those traditions.²⁸ Within the Catholic Church of the occidental tradition too multijurisdiction has become a valid practice.²⁹ The relation between territoriality of the law and persons also need be clarified. "The concern of every legislator and especially one who has jurisdiction over a particular territory as the Local Ordinary, is not to obtain the good of territory but of the community dwelling within it."³⁰

The pathetic situation of the Oriental missionaries is still more gruesome. They have to abandon their traditions and adopt Latin Rite if they want to evangelise. The missi-

onary dynamism within the Oriental Church had helped it to undertake large scale missionary expeditions. Even in the 18th century Thomas Christian priests were serving Latins in Kerala. The first instance of Thomas Christians doing so might have occurred when the former, trained at the Portuguese Seminaries (in Kerala), were rejected by their own parents for not knowing Syriac or Syriac traditions.³¹ In the 18th and 19th centuries they were serving as far as Madurai³². Joining the Latin Rite congregations began in 1920 but individuals serving latin dioceses had begun in the last quarter of 19th century. Already in 1923, a mission fund existed in each Malabar diocese.³³ Such a Church full of youthful energy supplying the vast majority of Indian missionaries is denied the right to evangelise!³⁴ "If the Latin Missions lack personnel, the Syro-Malabarians are not to be latinised but the missions are to be entrusted to the Syro-Malabarians. This would be logical and catholic since each particular Church has the right and obligation to grow and develop

-
26. E. R. Hambye SJ, "Problems and Prospects of Ecumenism in the Eastern Churches", (typescript), pp. 1-2.
 27. Maronite Church: J. Vellian(ed), *The Romanisation Tendency*, Kottayam 1971, pp 88-89, Melkite Church: S. T. Erackal & J. Madey, *Future of the Oriental Catholic Churches*, Tiruvalla 1978, pp. 226, ECR III, 1, pp 71-73, CO IV, pp 123-5; *Ukrainian Church* CO VII, pp 1-2, 46-48, 78-79.
 28. Dr. J. Madey, "How 'Oriental' are the Oriental Churches?", CO II, 2, pp92-100 gives the complete statistics.
 29. CO II, 4, p. 198
 30. Davide T. Thomas, *The Extra Territorial Powers of the Local Ordinary*, Rome 1958, p 30
 31. N. A. Thomas, op. cit, p. 70; cf. also Placid J. Podipara, *The Latin Christians of Malabar*, Kottayam 1986.
 32. E. R. Hambye SJ, "Catholic Thomas Christians 1653-1970" in H. C. Perumalil & E. R. Hambye (ed), *Christianity in India*, Alleppey 1972, p. 187.
 33. *ibid* p. 187
 34. For more details vide Msgr. K. Vanchipurackal, "The Malabar Church and Evangelisatic work" in *Consultation on Evangelisation and Oriental Churches in India*, Vadavathoor 1973, pp 69-78.

through the ministry of her own children.”³⁵

A solution – the earlier the better

All man made problems need solutions. And man has the capacity to solve them as well. The problems that impair the evangelisation of India and the just existence and growth of the Oriental Churches have to be solved by giving due importance to the teachings of the Church, meaning and implications of history, pluralistic reality of the Church and Apostolicity of the Oriental Churches of India. “No solution can be realistic that bypasses the facts of history or overlooks the real injustices done to the particular Churches in the course of mission activity. Painful as this might be, the examination of the actual situation in the light of legitimate rights and ecclesial traditions is necessary. The Church will not be free to commit itself to the task of the kingdom if its internal life doesn’t reflect the values that Jesus stood for such as respect for every individual group and for their faith.”³⁶

There are no historical, canonical or theological support for what is propagated by the Latin Church in order to continue their tutelage in India.³⁷ The solution we demand needs no modification or amendment of the laws of the Church. The existing ones are sufficient for reaching a just and amicable solution. In the last Synod of Bishops it was surprising to note that the Prefect of the Congre-

gation for the Oriental Churches did not even mention this problem.³⁸ Hence we are reminded of the words of His Beatitude Maximos V Hakim on a similar occasion. “We must honestly and candidly state that the Roman Curia has taken no steps at all – and has not encouraged us to take any steps – to implement the 1964 Decree on the Eastern Catholic Churches. It is nothing less than scandalous that this Decree, alone among the decisions of the Council, has remained without implementation over these several years. For example the Roman Curia, at least the Congregation for the Eastern Churches, still takes for granted that the Eastern Catholic Churches are simply bound by the Code of Canon Law for the Eastern Churches, although this is often contrary to our traditional discipline which the council decreed should be retained or restored. How can we expect our Orthodox brethren to look upon us with respect if the clear intention of the Second Vatican Council is ignored, as (have) so many papal promises to Eastern Churches in the past?”³⁹ Hence the only solution is the change of attitude of the Latin Church towards their Oriental brethren. What they demand is simply this – they want to remain Oriental Catholics, either missionaries or laymen, under pastors of their own Church, wherever they are. “Simple solutions in the field of inter-Church relations are generally wrong, as can be shown by many examples in the

35. Placid J. Podipara, *The Hierarchy of the Syro-Malabar Church*, Alleppey 1976.

36. Fr. Guispert-Sauch SJ as quoted in *Living Flame* (published by the Syro-Malabar Religious Conference, 1986.)

37. For a complete documentation of magisterial pronouncements related to this problem vide X. Koodapuzha, “Documentation” *Jeevadhara* July 1983, pp.295-307.

38. CO VII, 1-2, pp. 23-25, 97.

39. “The appointment of the Melkite Exarch in the USA: Maximos V Hakim issues a Patriarchal Letter”, *ECR* III, 1 (Spring 1970), p. 72.

past. We have to learn to live in an ecclesial pluralism, especially in the more favourable atmosphere of today... We have to learn to accept greater diversity, even at the local or regional level, even if it means a basic change of outlook, involving self-purification in mind and practice."⁴⁰

Conclusion

We cannot undo past history. But we can remedy the evils and stop the perpetuation of grievances. But things as they happen today are reminiscent of those troubled days after the coming of the western form of Christianity in this ancient land. There is no question of losing one's prestige and privilege in doing justice to the identity, integrity and ecclesial life of an Apostolic Church, the only

Eastern Church thriving in its land of origin notwithstanding the decay it underwent due to causes from without. I am again quoting Patriarch Maximos: "The Latin rite enjoys no superiority because its head is also the chief bishop of the Catholic Church." He continues: "Without vanity we can say that we have much to teach and to exemplify for the Latin brethren. Our constant tradition has realised the meaning of local assembly gathered around its bishop as the concrete embodiment of the Church of Christ. The newly discovered principle of subsidiarity is nothing new to our tradition of autonomous Churches and of our profound understanding of the Church of Christ as a Communion of Churches."⁴¹

George Kudilil

40. "The Prospects for Pluralism in Catholicism", *ECR* II,4 (Autmn 1969), p. 415.

41. "The Appointment.....", art. cit., pp. 72- 73.

Mar Isaac of Niniveh and his Relevance Nowadays*

"It all the writings of the desert fathers which teach us concerning watchfulness and prayer were lost and the writings of Abba Isaac the Syrian alone survived, they could suffice to teach one from the beginning to end concerning the life of stillness and prayer. They are the Alpha and Omega of the life of watchfulness and interior prayer, and alone suffice to guide one from his first steps to perfection."

These words of a famous Abba of our time, Joseph the Hesychaste (Mount Athos, 1895-1959), reflect eminently the unique importance which is due to Mar Isaac of Niniveh in spiritual literature. They could, in fact, be authored as well by a father of the Syriac as well as the Coptic Church and, last not least, by a father of the Church of the West. Indeed, since many years, scholars of the eastern and western traditions attempt to evaluate the importance of this great hesychaste of the 7th/ 8th century for the West (cf. E. Khalife-Hachem, Isaac de Ninive: *Dictionnaire de Spiritualité* VII 2041-2954; J. Munitz, a Greek 'Anima Christi' Prayer: *The Eastern Churches Review* 6 <1974> 170-180, with a list of the Latin, Catalanian, French, Italian, Portuguese and Spanish manuscripts of Isaac's works known in the West).

If one reads these learned studies, one may suggest that western spiri-

tuality would have got quite another figure, if Isaac were known not only in excerpts, even if these were spread much in certain times, but in a form which the Eastern Orthodox Church had in its use since the time of the translation (9th cent.) by the monks Patrikios and Abramios of the monastery of Mar Sabba in the Holy Land. And the Eastern Church had it not only in its hands, as the West has so many excellent "critical editions", but has made it the daily bread of lay people and monks.

Isaac of Niniveh, teacher, bishop and monk of the Syro-Oriental Church, wrote a lot. His disciples called him the Syriac "Didymos", as he lost his sight when he grew old and had to dictate his works which are filled with rare and beautiful mildness.

The Eastern Orthodox Church possesses "its" Isaac since the 9th century. It is the most widely spread "normal recension" of the Syriac tradition. The latter was edited in 1909 for the first time by P. Bedjan in his, unfortunately not very "critical", edition, and A. J. Wensinck translated it in 1923 into a rather curious English. The old Greek translation, for the first time printed in 1770 in a very unsatisfactory way by N. Theotokis, has been reprinted in the recension of J. Spezieris (1895) many times.

* *The Ascetical Homilies of Saint Issac the Syrian*. Translated by the Holy Transfiguration Monastery (278 Warren Street, Brookline, MA 02146, U. S. A), 1984, CXV + 568 pages.

Recently the monks of Holy Transfiguration Monastery in Boston have presented the English-speaking world an "Isaac" which does not only meet all scientific, but, still more important, also spiritual requirements. This large, also technically very well made volume, adorned with red titles and vignettes, is a real mine. This is its contents:

Foreword

Pearls. Short quotations gathered from the Ascetical Homilies

Encomium (by Photios Kontoglou)

Translator's Introduction

Table of Homily Equivalences

Homilies 1 to 77

Appendix A, Five Homilies from the eastern syrian Tradition, not contained in the Greek Text

Appendix B, Part I. A Selection from the Book of Grace

Part II. An Epistle to Abba Symeon of Caesarea

Appendix C, The First Syriac Epistle to Saint Makarios of Egypt

Appendix D, Mar John the Solitary (An Epistle on Stillness-On Prayer)

Saint Mar Ephraim the Syrian, A Homily on the Solitaries

Translator's Epilogue (an important Brief Historical and Theological Introduction to the Church of Persia to the End of the Seventh Century)

Notes

I Index of Subjects

II Index of Scriptural Passages

In their "Introduction", the translators who appear, in monastic humility, always as a collective, speak very openly on the hardships they had to meet in preparing this edition. According to best monastic tradition, not only of the West, but also of the

East (St. Paissy Velichkovsky, St. Nikodemos Hagiorites), they left aside the unsatisfactory printed Greek and Syriac editions and have made a research, as far as possible, into the manuscript tradition in order to obtain a reliable text. Numerous "darknesses" of Isaac are, in fact, nothing else than old (or newer) defective renderings of the text.

The present translation bases on that Greek manuscript text which is closest to its West Syriac prototype (Sinai, Ms Syr 24, mostly of the 10th cent.). Regarding the Greek text, twelve manuscripts of the 9th to 14th centuries were consulted, regarding the West Syriac text two manuscripts of the 9th and 14th centuries respectively, regarding the East Syriac text Bedjan's edition.

Annotations are giving information on the most important divergences from the Syriac text; manifest errors of the Greek text were corrected with the help of the Syriac text. This edition was also enriched with all passages and homilies absent in the Greek tradition, but proved as authentic by the West and East Syriac manuscripts. Passages introduced into the translation are marked by brackets; full homilies are added in the appendix.

This appendix contains not only five additional homilies, but also large quotations from another work written by Isaac, "The Book of Grace". The translators are of opinion that, in contrast to the Syriac and Arabic traditions, it is not authored by Isaac, but by Simon of Taibutha. My own opinion regarding this, was presented in an article "Mar Isaak von Ninive und sein 'Buch der Gnade'": *Ostkirchliche Studien* 34 (1985) 3-22. This issue needs still further research.

In the "Translator's Epilogue", the authors deal with the very delicate question of Isaac's dogmatic

position. There is no doubt that Isaac was the "Nestorian" bishop of Niniveh – hence a heretic? In a very balanced presentation of the historical and theological development of the Persian Church (Church of the East), they arrive at the conclusion that the Church of the East of the seventh century is not to be considered as "Nestorian" in the usual way (and it never called itself in this manner). As regards the position of Isaac, they make the emphatic judgement which I fully share with them:

"It is not difficult to determine Saint Isaac's historical position amid the currents of seventh century Persia. His thorough study of Saint Dionysios the Areopagite, the Paradise of the Fathers, certain writings of the great Cappadocians, Evagrius, Saint Makarios of Egypt, along with the works of Theodore of Mopsuestia, is selfevident. In the realm of exegesis he is acquainted with the allegorical method championed by Henana. In the christological realm he is simply silent... From a christological point of view, Saint Isaac probably stands with the moderates of the Church of Persia,

but his homily against foolish zeal witnesses his strong dislike of the 'witch-hunting' practises of the extremists, and thus, the sharp tensions within the Persian Church. From out of the midst of these currents, Saint Isaac ascended the lofty mountain of stillness, whence he wrote down for us these holy homilies so replete with the grace of the Holy Spirit. May his prayers be with us. Amen" (pp. 514 f.)

Books do not have only their history, they are making history, too, if they reach into the hands of those for whom the experiences of the Fathers laid down in them become an encouragement to set out on the Fathers' way. There is no doubt that this precious volume has its origin in life and shall serve life. It would fulfill its aim, if it came also into the hands of those lay people and monks who are not satisfied with a mere "scientific" interest in their own Syriac tradition, but are longing for an authentic "spirituality", i. e. for a "life in and out of the Holy Spirit."

Father Gabriel Bunge

Eremo Santa Croce
6951 Roveredo/ 11 (Switzerland)

Book Reviews

Archivo Teologico Granadino Vol. 48-1985 apartado 2002, Granada pp. 472.

It is the organ of the centre for Post-Tridentine studies of the Faculty of Theology of the Society of Jesus at Granada. The volume under review is of 1985 and is the 48th of its kind. It is divided into two parts: Studies and Bibliography. The latter has again three sections 1) The Bulletin of history of theology during the period 1500-1800. 2) other works and 3) index of authors and works. In the studies there are three articles; one on Lugo and another on frequent confession and communion from Trent to Pius X. The third is an exhaustive list of the theological manuscripts of the Granada University. The bibliography of the first section is in 12 parts and the second in 10. All these are about books on the various topics with a small review of each of them. All these, one must admit, have been painstakingly done and the result is a veritably monumental work the fruits of which will be enjoyed by a casual reader as well as research students. The book is worth having especially by libraries.

J. Koikakudy

The Prayer of the faithful Vol. 3. Diocese of St. Maron, New York, 1985, pp. 914

This is the third volume of the Prayer of the faithful according to the Maronite Liturgical Year translated and adapted for use in the diocese of St. Maron USA from the French 'Priere du Croyant'. It contains the prayers for the three seasons: Season of Resurrection, Season after Pentecost and Season of the Holy Cross. The calendar of the diocese of St. Maron is first given, its temporal and sanctoral cycles, and then the ordinary of Ramsho and Safro, the common of the week, hymns, prayer of seasons, common of memorials, prayer of memorials and synaxarion for memorials. The book is concluded by the prayers of the Sootoro. The present volume printed in quality paper and bound well is a big help for the Maronite community in general and for the diocese of St. Maron in particular. The work is commendable.

J. Koikakudy

M. Multumana, Christianity in Assam and Inter-Faith Dialogue: A Study on the Modern Religious Movements in North East India, Pune/Indore 1984 (Satprakashan Sanchar Kendra Indore - Ishvani Kendra, Pune), pp. VIII + 300, price, pb. Rs. 85/-; £ 9/-; Hb. Rs. 95/-; £ 10/-.

Although Christianity reached India in the apostolic times and spread in South and North-West India, there is no trace of an Apostolic Church in North-East India. Even though N. Krick, an early European missionary in the 19th c. saw many hill people in Assam having the habit of tattooing on the forehead "in the form of the cross", there is no documentary evidence to determine whether they were descendents of the early Christians (p. 11. no. 15). Hence one has to conclude that origin of Christianity in Assam is a European project.

The present book has five parts: Part one deals with the beginning of Christianity in the North-East Region. It is with the arrival of the Europeans that we have clear evidence of Christianity in Assam. The first Christians who entered there were the soldiers of the army of the Mogul empire (p. 7). The early attempts at evangelizing the N. E. area was not successful. In the second part one can note a regular flow of Catholic, and Baptist missionaries from Europe and America to Assam. Among the various tribals and hill people - Mikivs, Kachavis, Garos, Nagas and the Adivasis - Christianity spread in various forms. The third part deals with the establishment of the indigenous churches in the region - how the Catholic, Anglican, Lutheran and Baptist Churches established themselves in Assam. Part four deals with the ecumenical activities among the various Christian Churches and communities in Assam. They are not so far united but cooperative activities in various fields and ecumenical talks are going on. The last part deals with the various Hindu sects in Assam and dialogue with them.

In short, it is a study on the modern religious movements in North-East India. It proposes a united church properly integrated in the culture and religious traditions of the natives. Although the Hindus in Assam have not become Christians in large number, they have profited from the work of the missionaries. They are in no way antipathetic to the gospel message.

This book is a valuable contribution to the history of Christianity in Assam.

G. Chediath

Lawton Kenneth. J. et. al. The Christian Response to Alcohol and Drug problem, (Ecumenical Christian Centre), Bangalore, 1983, pp. 208, price Rs. 15/-.

The Christian response to Alcohol and Drug problem is a scientific book in the field of addiction. It is a compilation of the various scientific papers presented in a Symposium on "Christian response to Alcohol and Drug Problem" held in Bangalore in November 1982. The experts were from India, Sri Lanka, Europe, Australia & U.S.A. The articles cover the areas of prevalence, therapeutic aspects of Alcohol and drug in India and abroad, trends in alcoholic therapy, the role of the Church in a major social and ethical problem like alcoholism and the relevance of Christian counselling in controlling alcoholism and drug dependence. Besides the ethical reflection on addiction, the various eminent contributors of this volume have given the psychological and physical aspects of alcoholism and drug dependence. While dealing with the treatment aspects a holistic approach is recommended. Family therapy, alcoholic counselling, psychotherapy and spiritual therapies are suggested in effectively controlling this great malady of the society. This short volume gives a comprehensive idea about the problem of Alcoholism and drug dependence.

This book is a very useful one for pastors, social workers, research scholars and all serious persons who are interested in the prevention of alcoholism and drug addiction.

Antony Mannarkulam

News

Historico — cultural exhibition

A historico — cultural exhibition was inaugurated on October 1, 1986 at St. Thomas Apostolic Seminary, Kottayam. It was organised in connection with the Silver Jubilee celebration of the Seminary. The St. Thomas Apostolic Seminary, which is meant to impart ecclesial formation primarily to the students of the Oriental Catholic Churches in India, was started on July 3, 1962. The main theme of the exhibition was cultural and historical. The various religious, cultural and social aspects of Indian communities in general and of the Syrian Community in particular were beautifully and artistically presented in various halls. Another presentation was historical, namely the life of the Church in India from its beginning by St. Thomas the Apostle, its growth, the coming of the western missionaries and the consequent division in the Indian Church, the various christian communities, attempts for re-union, etc. Local antique collections and works of artistic importance were also exhibited.

The exhibition which was inaugurated by Mr. P. J. Joseph, the Revenue Minister of Kerala State, lasted for 8 days. It was an occasion for all to think of and study well the history of Christianity in India. The history of Indian Christianity is basically the history of Thomas Christians.

Bicentenary of the death of Mar Cariattil remembered

September 9, 1986 was the 200th death anniversary of Mar Joseph Cariattil, the archbishop of Cranganore. He went to Rome on behalf of Thomas Christians of India to request the Holy Father to accept the reunion of Mar Thoma VI with the eighty thousand followers with Rome. Unfortunately it was not realised. He was consecrated as archbishop of Cranganore and sent back to India. On his way back, he died in Goa on September 9, 1786, at 9.30 p.m. and consequently the attempts for reunion, the desire for a seminary of their own etc. were left unfulfilled. He was a great son of Thomas Christians. The 'Mar Thoma Yogam' (association of Priests living in Rome) organised a Symposium in Urban University auditorium, Rome, on October 26, 1986. After the celebration of Raza according to the newly restored text, the Symposium was presided over by His Eminence Simon Cardinal Lourdasamy, the Prefect of the Congregation for the Oriental Churches. Two papers were presented: one by Rev. Dr. Charles Payngott CMI on "Mar Cariattil, life and activities", and the other by Rev. Fr. Benedict Vadakkekara OFM on "The Roman journey and endeavours of Mar Cariattil and Paremmakkal for re-union". Cardinal Lourdasamy highlighted the need of imbibing the spirit of love for the Church of those great sons of the Syro-Malabar Church.

Another meeting was held in Cardinal Tisserant Hall, at St. Thomas Apostolic Seminary, Vadavathoor, India, on Dec. 1, 1986. The meeting was presided over by Rev. Dr. Joseph Mattam, Vicar General of the diocese of Palai. Rev. Dr. Xavier Koodapuzha, the vice-president of Paurastya Vidyāpītham, in his welcome speech, focussed on the special obligation of the Syro-

Malabar Church to Mar Joseph Cariattil. Rev. Paul Alapatt explained the strenuous efforts of Mar Cariattil behind the re-union movements. In his presidential address, Dr. Mattam recalled that there were 3 great sons in Syro-Malabar Church. One was Mar Cariattil. The second was Thomas Parenmakkal who accompanied Mar Cariattil to Rome and through his "Varthamanappusthakam" (Journals) revealed much of the attempts undertaken by Mar Cariattil towards re-union. The third was Fr. Placid CMI who interpreted to his contemporaries their ecclesial heritage. These men are great since they loved the Church. For them Church was Christ. In his speech, Dr. Mattam pointed out that many of the dreams of Mar Cariattil remain unfulfilled. One dream, a seminary for Thomas Christians run by themselves is being fulfilled in St. Thomas Apostolic Seminary and Paurastya Vidyāpīṭham. But it will be a contradiction if it does not realise its specific vocation. It has no relevance if it is not genuinely *oriental* and he wished all to be inspired by Mar Cariattil, the faithful son of Syro-Malabar Church.

Archbishop Joseph Kelanthara expired

Most Rev. Dr. Joseph Kelanthara, the archbishop of the Latin archdiocese of Verapoly, India, died on 19.10.1986, of a heart attack. He was the successor of the late archbishop Attipetty. Born at Panangad near Cochin on Jan. 9, 1918, he was ordained priest on March 19, 1949 and consecrated archbishop on April 4, 1971. Before becoming the archbishop, he was the professor in the Major Seminary at Alwaye. The archdiocese had just concluded its jubilee celebrations which had been inaugurated by His Holiness Pope John Paul II. May the soul of the departed archbishop rest in peace.

Bishop Sebastian Vayalil of Palai expired

His excellency Rt. Rev. Dr. Sebastian Vayalil, former bishop of Palai, India, died of heart attack on 21st Nov., 1986. He was 81 years old. Of his 51 years of priestly life, he was bishop for 36 years. His body was buried in St. Thomas Cathedral on 22nd November.

Born in Palai on Jan. 28, 1906, he had his ecclesiastical studies at St. Joseph's Seminary, Alwaye and was ordained priest on Dec. 21, 1936. When the diocese of Changanacherry was bifurcated and Palai diocese was erected in 1950, Dr. Sebastian Vayalil was appointed as the first bishop of Palai on July 25, 1950. He was consecrated bishop together with the late Abp. Mathew Kavukattu of Changanacherry in Rome on Nov. 9, 1950 by His Eminence Eugene Card. Tisserant. He was installed as the first bishop of Palai on Jan. 4, 1951.

Bishop Vayalil was a pioneer of Ecumenism. He was courageous to criticise the evils in the society, and guide the faithful in preserving christian values in life. He was also a gifted orator. He could build his diocese as a nursery of vocations. Upto the year 1984, the total number of vocations from the diocese was 10,755. M.S.T. (Missionary Society of St. Thomas) is the result of the missionary spirit and enthusiasm of the bishop. It was founded and its statutes were promulgated on behalf of the Syro-Malabar Hierarchy by Bishop Sebastian Vayalil. He was a man of conviction and courage. He was not only aware of the identity of his Church but also stood for it till the last breath of his life. After his retirement on March 25, 1981, he was leading a private life in the bishop's house. We wish him eternal rest. R. I. P.

A controversial drama insulting Christ

The christian community of Kerala staged peace demonstrations in different parts of the State to express their protest against a drama "The sixth wound of Christ" in Malayalam language. The drama is said to be an adaptation of a part of the book "The Last Temptations of Christ" by the Greek writer Nikos Kazantzakis. The Malayalam play is written and presented by Mr. P.M. Antony.

The play, according to those who saw it, is an open insult to Christ and Christian faith. It questions some fundamental truths about Christ and his life. Christ is portrayed as an immoral person given to drink and fond of women. Such an open attack on Christ and christian faith has wounded the feelings of believing christians. They asked the Court to ban the staging of the play. When that failed they took to streets to voice their protest peacefully and in prayer and fasting. Staging of the play has been banned, temporarily at least, on law and order problem. Some people, even christians and artists, have come in defense of the play. They argue for the right to freedom of expression! What is that freedom? Any obscene literature and play or films is becoming today "art"? What is art? Is art to elevate man or to degenerate him? Today the degeneration of art has gone so far that only such art has market. If people want to make money in the name of art, why should they attack the faith of the people? It is against the very dignity of man, dignity of art, dignity of society worth the name. Freedom of expression does not entitle anyone to attack or defame other people, especially their religious beliefs. A believer in God cannot tolerate that!

INDEX

Vol. VII — 1986

No. 1 & 2 Ecclesiology	Page
Editorial — <i>Dr. X. Koodapuzha</i>	5
Fr. Placid J. Podipara, CMI <i>Fr. Antony Narithookil CMI</i>	9
His Holiness Pope John Paul II' address to the Syro-Malabar and Syro-Malankara Hierarchies on 19th December, 1985	15
The homily of His Holiness Pope John Paul II on the occasion of the Qurbana of Beatification	19
Intervention of Cardinal Lourdasamy in the Synod <i>Simon Cardinal Lourdasamy</i>	23
The Pastoral and Missionary Problems of the Oriental Churches in India <i>Mar Antony Padiyara & Mar Joseph Powathil</i>	26
The Syro-Malabar Church and the Vatican Council <i>Mar Antony Padiyara</i>	31
The Second Vatican Council and the Syro-Malabar Church <i>Mar Joseph Powathil</i>	37
The Perspective of a Mission Church <i>Abp. Henry D'Souza</i>	41
Syro-Malankara Church and Vatican Council <i>Benedict Mar Gregorios</i>	43
Love in Deed and Truth <i>Myroslav J. Lubachivsky</i>	46
Fr. Placid and the Malankara Church <i>Most Rev. Benedict Mar Gregorios</i>	51
Rev. Fr. Placid J. Podipara and the Syro-Malabar Liturgy <i>Dr. Thomas Mannoorampampil</i>	52
Ecclesial Formation in the Syro-Malabar Church <i>Joseph Koikakudy</i>	56
Fr. Placid's Memorandum to His Eminence Eugene Cardinal Tisserant <i>Dr. Varghese Pathikulangara</i>	63
A Living Ecumenism: <i>Dr. Louis SAKO</i>	74

Intervention of Archbishop Stephen Sulyk <i>Archbishop Stephen Sulyk</i>	78
Comment of the Italian News Paper "Il tempo" on the Indian Situation <i>Orazio Petrosillo</i>	80
The Situation of the Ukrainian Catholic Church in the Soviet Union <i>Michel Dymyd</i>	82
Book Reviews	91
News and Comments	94

No. 3 Spirituality

Editorial — <i>Dr. V. Pathikulangara</i>	105
Mysticism in the Oriental Church <i>Dr. Thomas Spidlik</i>	111
The Anthropological Aspect of Eastern Monasticism <i>Dr. Thomas Spidlik</i>	120
Ecclesial Spirituality <i>Dr. Patros Yousif</i>	129
Book Reviews	140
News & Comments <i>Dr. C. A. Abraham & Dr. Wilson Ukken</i>	144

No. 4 Ecumenism

Editorial	153
Oriental Catholic Churches in North America <i>John Madey</i>	156
The Erection of the Eparchy of Tellicherry and the Missionary Predicament of the Syro-Malabar Church <i>George Kudilil</i>	181
Mar Isaac of Niniveh and his Relevance Now a days <i>Fr. Gabreil Bunge</i>	193
Book Reviews	196
News	198

CHRISTIAN ORIENT could also be ordered from :

**Oskirchendienst, Abt. Verlag,
Kleinenbergerweg 13
4790 Paderborn
West Germany**

Pontifical Oriental Institute of Religious Studies Publications

Placid J. Podipara CMI (1899 - 1985), **The Canonical Sources of the Syro-Malabar Church**, edited by Dr. X. Koodapuzha, 1986, PP. 151, Price Rs 30/-, abroad \$ 5.00

Andrews Thazhath, **The Juridical Sources of the Syro-Malabar Church (A Historico-Juridical Study)**, 1986, PP. Lii + 345, Price Rs. 70.00

Dr. Thomas Mannooramparampil, **The Anaphora and the Post Anaphora of the Syro-Malabar Qurbana**, PP. xiii + 161, 1984, Price Rs. 35.00

Dr. Thomas Moolayil, **The Catholic Youth Movements and The Emerging Youth of Kerala**, 1985, PP. 245, Price Rs. 60.00

Mar Abraham Mattam, **The Indian Church of the St. Thomas Christians and Her Missionary Enterprises Before the 16th Century**, 1985, PP. 66, Price Rs. 6.00

Dr. John Moolan, **The Period of Annunciation-Nativity in the East Syrian Calendar**, 1985, PP. xxxiii + 298, Rs. 50.00

For Copies Please Contact

The Manager
Pont. Orient. Inst. Publications
P. B. No. 1, Kottayam - 686 010
Kerala, India

published by Dr. Thomas Mannooramparampil
for Christian Orient Trust and Printed at St. Joseph's Press, Mannanam.